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BISHOP CHASE, CROMWELL, AND THE PURITANS.

MR EDITOR.—The following account of an error which occurs in some editions of the English Bible, and of the sad consequences which the writer supposes to have proceeded from the circulation of copies containing it, is from the pen of the venerable Bishop Chase, of Illinois. The piece has been copied into newspapers in different parts of the country, and the statements contained therein received as true. The high source from which it originates, and the importance of detecting and exposing every error which either accidentally or intentionally, is allowed to creep into the text of the sacred volume, combine to render the article one of uncommon interest, *and to secure for it an attentive reading. On this account*, I desire that it may be copied into your paper, with a few notes added to show how unjust and untrue are the accusations and inferences which Bishop Chase has caused to be circulated with all the authority of his high official character and venerable age.

"A NOTABLE CORRUPTION OF THE BIBLE."

"Few persons not led astray by the legendary lore of the Romish traditions fail to acknowledge and proclaim the duty of the Bishops, as conservators of the truth, to keep the Holy Scriptures free from corruption. Never was this task more faithfully performed than by Prelates of the Reformed Church of England, in King James' day. The Holy Bible, as we now have it, was translated from the original languages by them, and by them published to the Christian world, and the researches of all *impartial*, learned men throughout Christendom, have found it most correct. The papal faction have carped at it, because the truths it contains contradict their errors. The Pope forbids its use. Since the Reformation, others have published editions with alterations to suit their sectarian views. But none appears to have been so occult, and yet so extensive in its consequences as that which strikes the mind with so much force in the perusal of the following facts.

"In the time of Oliver Cromwell, who, in changing the government of the English nation, had put down both Bishops and Presbyters, in the Church of Christ, there was published from the British press, an edition from the Bible, *apparently* a true copy, but containing one remarkable corruption—changing the word '*We*' into the word '*Ye*,' in the Acts of the Apostles, chap. vi., ver. 3d. Oliver's power at that time was unrestrained. He had dissolved the Parliament with the stamp of his foot, and in all things he could permit and forbid as he pleased. No remonstrance was made for none *could* be made, against the corruption so stealthily introduced to serve the purposes of those who opposed both the Episcopal and Presbyterial pretensions to authority, in divine things pertaining to the Church of Christ.

"The whole verse, rightly translated, runs thus:—'Wherefore, brethren, look ye out from among you, seven men, of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.' This done, they chose the first seven deacons, 'whom they set before the apostles; and when they had prayed, they laid their hands on them.'

"What a sore in the eyes of Cromwell, and his friends the Independents, was the word '*We*' in this all important text! It implied the exercise of a power given unto the Apostles, by the Great Head of the Church, commanding them, (not the brethren at large) to ordain, or appoint, the ministers of Christ. This did not suit the newly adopted creed and practice of the ruling party. Cromwell seeing this authorized his friends to change the word '*We*' into the word '*Ye*.' '*Ye*' the brethren 'may appoint!' A most notable corruption, over which the faithful ministers might weep and complain in secret, at their leisure, but none had the power publicly to correct. (1)

"Matthew Henry, the learned commentator on the Bible, whose piety and talents are to this day respected, says that many editions had this correction in them. By this, it seems, it had spread among, and become generally believed to be the correct reading by the Independents, in England; and doubtless was transported with the goods and chattels of our forefathers to the shores of America; especially in Massachusetts Bay, about or soon after the time of Cromwell.

"The 'Cambridge Platform,' the established order of church discipline in Massachusetts, in an edition published in 1662, was evidently founded on a principle deduced from this corruption of the text in question. It expressly declares that the choice or will of the people, made known in their election of their minister, by *itself alone* gives all the official power to act in the Church of Christ; and by virtue of this first principle, the said platform declares that '*Ordination* doth *not* convey the essentials of the office of a minister, being only the *evidence* that the election of the brethren *had* taken place; like the installing of a magistrate, to which he had a previous right by election." (2.)

"Isaiah Thomas, of Worcester, Massachusetts Bay, printed the first bible ever published in America; and the same, containing this notable corruption, was circulated throughout New England, and agreeing as it does with their imported copies of Cromwell's edition, was thought to be authentic. (3)

"Thus the corruption of this single text, occasioned by the highest authorities the Independents could boast of at the period, was sincerely believed to be the true reading, and as such guided them in forming all their congregational churches, and settling their ministers by a vote of the township; which connection between the minister and the brethren being dissolved, the former was considered as no longer a clergyman. In Trumbull's history of Connecticut all this mode of church government is declared to be, at the outset, that of the New England States. All this, we here repeat, was the legitimate result of the notable corruption of the 3d verse of the 6th chapter of the Acts, by turning 'We' into 'Ye.'"

It will be perceived that the distinguished Prelate, after alluding to "the duty of the Bishops as conservators of the truth," gives an account of the origin, object and consequences of this corruption of scripture, which, *if true*, would fix a deep stain on the character and memory of Cromwell, the English Independents, and the New England Puritans.

(1.) The Bishop accuses Cromwell of designedly and for a sinister purpose, causing this passage [Acts vi. ch. 3 v.] to be altered, because the common and correct reading, "did not suit the newly adopted creed and practice of the ruling party."

Now, if the learned Prelate had made himself familiar with the facts relative to the first introduction of the error which he so much deplores, and had been as careful in stating the truth, as he is zealous in defending the Episcopal church, and active in accusing of forgery and fraud dissenters from that church, he would never have exposed himself to the censure which must justly fall on him, when a correct account of the matter is given.

It will be found that the "corruption" is far from having been the intentional work of Cromwell, does not appear in a single edition of the Bible printed whilst he was in power, but first occurred in a Bible printed at the University press at Cambridge, England, A. D. 1638, when Archbishop Laud and King Charles I. bore undisputed away in church and state! The error was repeated in several different editions; but unfortunately for the theory of the Bishop, it did not appear for the second time till 1660, the year of the restoration of King Charles II. There is not therefore the slightest ground in truth, for the very serious charge which he brings against Cromwell and the English Independents. [Lewis's History of the English translations of the Bible, page 340; Stackhouse's History of the Bible, Vol. II, Book VIII, Chap. V., and Townley's Illustrations of Biblical Literature, Vol. III, page 322—all being Episcopalian authorities in the manner of church government—may be consulted on this point.]

(2.) The Bishop believes that the consequences of this deplorable "corruption" were not confined to England. He asserts that the Cambridge platform, in an edition published in 1662, was evidently founded on a principle deduced from this "corruption" of the text in question.

Why the learned Prelate connects the year 1662 with the Cambridge Platform, is wholly unaccountable, unless it be to lead the reader to infer that it was composed after the time when, as he says, Cromwell corrupted the text. Had the Bishop been familiar with the Ecclesiastical history of the New England Congregationalists, he would have known that the Platform was agreed upon in 1648, and consequently that *Cromwell's* alleged "corruption" could not have had any influence in its formation. If he had read the Platform he would have found that the corrupted text is not once quoted therein.

[Mather's Magnalia, Book V. Part II.; Holmes's Annals, Vol I, page 288; Savage's Winthrop, Vol. II., page 330.]

(3.) The Bishop asserts that Isaiah Thomas printed the first Bible ever published in America; and that this edition contained this "notable corruption."—There are at least two errors in this statement. Isaiah Thomas did not print the first Bible in America. Two editions for the Indians were printed in Cambridge in 1661 and 1685, and three editions for the Germans at Germantown, Penn., in 1743, 1762 and 1776. The colonists were not allowed to print the Scriptures in their vernacular tongue until after they had achieved their independence of the mother country. The writer probably intended to say, that Thomas printed the first English Bible. But this is not true. This honor belongs to Robert Aiken, of Philadelphia. A copy of his edition is before me whilst writing. It was printed in 1782. The verse in question is correctly printed. Isaiah Thomas printed the first Bible that was published in the *folio form* in the country, but it does not contain the corrupted text. All therefore that is said concerning the influence of this "notable corruption" in this country, as well as in England, is incorrect.

[See Thomas's History of Printing, Vol. 1, pages 241 and 472; Vol. 2, pages 76 and 89.]

It is no pleasant task to point out the errors of one who stands so high in the church and community as the writer whose statements have now been examined. But the boldness with which he brings these charges against the English Independents and New England Congregationalists, and the minuteness with which he speaks of the causes and consequences of the corruption which he notices, give such an air of truth to his statements that they are likely to be received as true by the reader, without particular examination.

Whilst every reflecting mind must feel that a kind Providence has most wonderfully preserved from serious corruption the text of the sacred volume, the Bibliographer will find some curious instances of obvious errors which have crept into some editions of the Bible. One of these which occurred within a few years of that pointed out by Bishop Chase, and under the same King and Bishop, was soon corrected. The printer issued an edition, in which the seventh commandment read, "*Thou shalt commit adultery*" The little but important word "not" having been omitted. Now it would be no more unjust nor improper for the Congregationalists to charge Archbishop Laud with wilfully corrupting this passage, to please some licentious churchmen, than for Bishop Chase to charge Cromwell with altering the text upon which he comments so earnestly. In both cases the error was undoubtedly accidental. G. L.

Cambridge, July 10, 1849.

[Daily Advertiser.

UNPUBLISHED LETTERS OF DR. CHANNING.

[We have great pleasure in laying before our readers the following beautiful Letters of Dr. Channing, which we are enabled to do by the kind permission of the lady to whom they were addressed. The remarks upon individuals which they contain rendered an earlier publication unsuitable; but in consequence of the much-lamented death of the excellent and admirable person chiefly referred to, there is no longer any reason for withholding them from the public.]

[London Inquirer, July 1.

Boston, April 23rd, 1827.

MY DEAR MISS ——,

I am afraid you will hardly believe that I was grateful for your letter, when you compare the date of it with this of mine. But it was truly welcome, and not the less so for the freedom with which you laid open your mind in it. Perhaps I value such letters as yours the more from not being able to write such myself. My profession has spoiled me for a letter-writer. I must take a *subject*, and I find myself preaching upon it before I am aware, so that my friends lose the less from my want of punctuality as a correspondent. I suppose you have heard of what we think the happy lot of your friend Miss Pickard. She is soon to be married to one of our most excellent ministers, Mr. Ware, whose reputation I cannot make you understand better, than by telling you that Miss P. was universally congratulated on having secured such a prize. Believing as I do that she is better than most of our sex, whether ministers or laity, I felt as if the chief congratulations were due to him. You half inquire if her character was formed under my ministry. I hope that she has received some aid from me; but is it not true of *eminent* virtue that, as it is the brightest image of God, so it bears this mark of being peculiarly from Him, that it cannot be traced to inferior sources! Disinterested love, like genius, seems of the nature of inspiration. It is some time since we have had from your country any new work which has made much noise here. The last publication of your press which I read, or *attempted* to read, was "Almacks," but I found the "world of fashion" as wearisome in book as I think I should in real life, and left the tale half told. To you who have been brought up under an aristocracy, it may not be easy to conceive how supereminently ridiculous the artificial intercourse, the pretensions, the exclusiveness and childish jealousies, and competitions, of "the great and fashionable," seem to us plain republicans, who have not associated an idea of dignity with a king or noble. Such books ought to make us respect the great body of the English people, who, in spite of such "superiors," have so much manly spirit, sound sense, and real goodness. I can send you no new work of merit from our press. We have not time for authorship. We expect, however, something interesting soon. Our periodical works tempt those who might do something more, and they are certainly creditable to us. I remember my short visits to England with much pleasure. Mrs. Channing's health is pretty good, and she joins with me in affectionate regards to yourself and your family.

With great regard, your sincere friend,
WM. E. CHANNING.

Boston, April 29th, 1828.

MY DEAR MISS ——,

I thank you for your late letter. I answer it perhaps the sooner because I wish to introduce to you a friend of mine, whom you must know.

* * * * *

Mrs. N—— will not disappoint you, even if your standard of American women has been formed from Mrs. Ware. She would do honor to any country; and when I see two such women as I have named, formed among us, I must think that, on the whole, the human character find as many favorable influences here as elsewhere.

One part of your letter particularly interested as well as amused me; that in which you speak of the experiments made in education. I laugh at these, but their number and absurdity go to prove that there is a want of light on the subject, and still more a consciousness of the want. I should like much to get your ideas, and your mother's, on the proper training of your own sex. I have one daughter, very lovely, at least in her parents' eyes, and of sufficient capacity, about ten years old. I have done less than my own mind approves, from not knowing well what to do. I mean, that I have not interfered with the common methods of our city, though the results satisfy me that something better can be done. I have endeavored to act on the general principle that to invigorate the faculties is more important than to give knowledge, and that the faculties can only be invigorated by exercise. On this principle I let her learn Latin. Is this language taught in your female schools?

Have you ever thought how far female education should differ from that of our sex? How would woman be benefited by being subjected to severer studies? It has been taught, you know, that you are distinguished by quickness and delicacy, rather than by profoundness of thought; that you reach truth by a kind of intuition rather than reasoning; that human nature and life are a woman's most appropriate studies and experience, and society her best school, and that she is to do good chiefly by the culture of the affections and the taste, by spreading love, order, refinement, &c. Are these heresies which the stronger party are passing off for orthodoxy; or are they true, and ought they to influence education? I should like to know how you and yours think on these high matters; and the more freely you write, the more you will gratify me.

Very affectionately your friend,
WM. E. CHANNING.

Boston, March 30, 1829.

MY DEAR MISS ——,

My present letter, I know, will be welcome, for it will be handed you by your old friend Mrs. Ware, who, in becoming a matron, has lost none of the beauties of mind and heart which interested you so much. Her husband, if you can obtain his confidence, will prove worthy of her. He is one of our best men, and most successful and useful ministers,—but has an hereditary reserve, which has not wholly yielded to much intercourse with the world, and to the singularly favorable reception he has met with. I recollect when you once expressed in a letter your delight in Mrs. W.'s character, and ascribed her excellence in part to her minister, I disclaimed what I should have thought a great honor as well as happiness, and told you, that a happy nature had done more for her than all teaching. I have since learned more of the history of her mind, and have reason to believe that I contributed more than I dared to hope to the growth of her virtue; and I name this, not only because it is encouraging to know the aid which one human being may render to another, but because she must have been more active than I led you to suppose in forming her own character: for the teacher can only do good by the free co-operation of the learner.

In your last letter you gave me to understand, that female education is superficial among you. I am afraid there will be no change until our ideas of education are enlarged. A young woman is pronounced educated, the work is supposed to be done, just when a young man is beginning the most important part of his intellectual discipline. You run the race of knowledge with a rapidity which we must despair of rivalling. At the time when your faculties are prepared for close and efficient attention, and for acquiring comprehensive views of subjects, they are released from their task; and light reading, chiefly periodical, giving only partial lights, and giving little more exercise to thought than any other pastime, is substituted for that patient connected labor, without which no branch of knowledge, not even of history, can be said to be understood. You doubt whether "the power of concentrated and long-continued attention," is what women want. What we all want, I think, is, the growth of our faculties through the whole of life, by continued, vigorous exertion of them. I would not have a woman devote herself to any one subject as a man does to his profession — But I would have her daily give *some* portion of time to some subject which will demand earnest attention, and all the vigor of thought which she possesses. I prescribe not the time or the topics. Let her do that which will give her a consciousness of her powers, and will unfold them. Let it be one of her aims to invigorate the intellect through her whole life by exertion, and to give greater harmony and vitality of thought. Let her intellectual nature as well as her moral be felt to be of infinite value. I have mentioned one cause of the superficial education of women. Another is, the want of definite views of what a woman should be, the want of a sufficiently precise end. That end, I think, may be determined very much by the influence which you do and must exert over the young mind. This function entitles you to a more generous discipline than you have yet received. But I will not burden you with a dissertation. I have written a little complainingly. But I ought not to do so.—Your sex have certainly made greater progress than ours within a short time, and I should be the last to find fault with women, remembering, as I do, so many enlightened ones among my friends.

Mrs. Ware will tell you of Mrs. Channing and myself. Our visit to England did not procure for us the elixir of life, and we both have warnings of our frailty. But on the whole we have health enough to enjoy much. Life, I hope, is becoming a clearer stream as it approaches that point where it vanishes from mortal view. We cannot but bear witness to the benignity of Providence. Among our blessings are the recollections of friends whom we saw abroad.—What a gift is memory, which confers immortality on impressions received in a few brief interviews from the intelligent and good. Assure your mother of our affectionate remembrance.—I owe your father a letter, but must defer writing. My sincere regards to him.

Your affectionate friend,
WM. E. CHANNING.

I thank you for Dr. Hutton's Sermon. It breathes a fine spirit, and is worthy of the cause.

REV. DR. HIGGINS, of the Methodist Episcopal Church, and Rev. Dr. William Hague, of the Baptist Church, and both at present residing in Boston, have been elected Financial Secretaries of the American and Foreign Christian Union. The former gentleman, it is understood, will accept; the latter has not yet signified his concurrence.

LETTER FROM JEFFERSON ON SLAVERY.

PHILADELPHIA, June 5th, 1849.

MY DEAR SIR: Under the impression that its publication at this time will promote your views, be gratifying to the people of Kentucky, and be of general utility, I am induced to take the liberty to inclose you a copy of a letter from MR. JEFFERSON to me on the subject of Slavery.

I avail myself of this occasion to tender my respectful compliments to Mrs. CLAY, and to renew to you assurances of my high respect and regard.

EDWARD COLES.

To Hon. HENRY CLAY, Lexington, Ky.

FONTICELLO, August 25th, 1814.

DEAR SIR:—Your favor of July 31st was duly received, and was read with peculiar pleasure. The sentiments breathed through the whole do honor to both the head and heart of the writer. Mine on the subject of the Slavery of negroes have long since been in possession of the public, and time has only served to give them stronger root.

The love of justice and the love of country plead equally the cause of these people, and it is a mortal reproach to us that they should have pleaded it so long in vain, and should have produced not a single effort—nay, I fear, not much serious willingness—to relieve them and ourselves from our present condition of moral and religious reprobation. From those of the former generation who were in the fullness of age when I came into public life, which was while our controversy with England was on paper only, I soon saw that nothing was to be hoped. Nursed and educated in the daily habit of seeing the degraded condition, both bodily and mental, of these unfortunate beings, not reflecting that that degradation was very much the work of themselves and their fathers, few minds had yet doubted but that they were as legitimate subjects of property as their horses or cattle. The quiet and monotonous course of colonial life had been disturbed by no alarm and little reflection on the value of liberty; and, when alarm was taken at an enterprise of their own, it was not easy to carry them the whole length of the principles which they invoked for themselves. In the first or second session of the Legislature after I became a member, I drew to this subject the attention of Colonel Bland, one of the oldest, ablest, and most respected members, and he undertook to move for certain moderate extensions of the protection of the laws to these people. I seconded his motion, and as a younger member, was more spared in the debate, but he was denounced as an enemy to his country, and was treated with the greatest indecorum.

From an early stage of our Revolution other and more distant duties were assigned me, so that from that time till my return from Europe in 1789, and, I may say, till I returned to reside at home in 1809. I had little opportunity of knowing the progress of public sentiment here on this subject. I had always hoped that the younger generation, receiving their early impressions after the flames of liberty had been kindled in every breast, and had become as it were, the vital spirit of every American, that the generous temperament of youth analogous to the motion of their blood, and above the suggestions of avarice, would have sympathized with oppression wherever found, and proved their love of liberty beyond their own share of it. But my intercourse with them since my return has not been sufficient to ascertain that they had made toward this point the progress I had hoped. Your solitary but welcome voice is the first which has brought this sound to my ear, and I have considered the general silence which prevails on this subject as indicating an apathy unfavorable to our hopes. Yet the hour of Emancipation is advancing in the march of Time. It will come; and, whether brought on by the generous energy of our own minds, or by the bloody process of St. Domingo, excited and conducted by the power of our present enemy, if once stationed permanently within our country, offering an asylum and arms to the oppressed, is a leaf of our history not yet turned over.

As to the method by which this difficult work is to be effected if permitted to be done by ourselves, I have seen no proposition so expedient, on the whole, as that of emancipation of those born after a given day, and of their education and expatriation at a proper age. This would give time for a gradual extinction of that species of labor, and substitution of another, and lessen the severity of the shock which an operation so fundamental cannot fail to produce. The idea of emancipating the whole at once, the old as well as the young, and retaining them here, is of those only who have not the guide of either knowledge or experience on the subject. For men, probably of any color, but of this color we know, brought up from their infancy without necessity for thought or forecast, are, by their habits, rendered as incapable as children of taking care of themselves, and are extinguished promptly wherever industry is necessary for raising the young. In the mean time they are pests in society by their idleness, and the depredations to which this leads them. Their amalgamation with the other color produces a degradation to which no lover of his country, no lover of excellence in the human character, can innocently consent.

I am sensible of the partialities with which you have looked toward me as the person who should undertake this salutary and arduous work; but this, my dear sir, is like bidding old Priam to buckle on the armour of Hector "*trementibus ævo humeris et inutile ferrum cingi.*" No. I have over-lived the generation with which mutual labors and perils begat mutual confidence and influence. This enterprise is for the young; for those who can follow it up and bear it through to its consummation. It shall have all my prayers, and these are the only weapons of an old man. But, in the meantime, are you right in abandoning this property, and your country with it? I think not. My opinion has ever been that, until more can be done for them, we should endeavour with those whom fortune has thrown on our hands to feed and clothe them well, protect them from ill-usage,, require such reasonable labor only as is performed voluntarily by freemen, and be led by no repugnances to abdicate them and our duties to them. The laws do not permit us to turn them loose, if that were for their good, and to commute them for other property is to commit them to those whose usage of them we cannot control. I hope, then, my dear sir, you will reconcile yourself to your country and its unfortunate condition; that you will not lessen its stock of sound disposition by withdrawing your portion from the mass. That, on the contrary you will come forward in the public councils, become the missionary of this doctrine truly Christian, insinuate and inculcate it softly but steadily through the medium of writing and conversation; associate others in your labors, and, when the phalanx is formed, bring on and press the proposition perseveringly until its accomplishment. It is an encouraging observation that no good measure was ever proposed which, if daily pursued, failed to prevail in the end. We have proof of this in the history of the endeavours in the British Parliament to suppress that very trade which brought this evil on us. And you will be supported by the religious precept, "Be not weary in well doing." That your success may be as speedy and complete as it will be honorable and immortal consolation to yourself, I shall as fervently and sincerely pray, as I assure you of my great friendship and, respect.

THOMAS JEFFERSON.

EDWARD COLES, Esq.

POPULATION OF FRANCE. It appears that the population of France amounts to 35,950,000 inhabitants. Of this number, 2,412,000 live exclusively upon public charity; in addition to which, 7,881,600 are inscribed upon the poor lists.

DR. WARREN'S REMARKS ON TAKING THE CHAIR AT THE AMERICAN MEDICAL ASSOCIATION.

Gentlemen—The objects for which you are this day convened are worthy of your best attention. In the foremost rank is the improvement of medical education. Education is the parent of Science, and Science it is which has led to the vast discoveries of the present day. By her aid we have seen drawn from the heavens and plucked from the deep those agents which enable us to communicate with the most distant regions, and to enjoy and exchange the products of our mutual labors. It is by education and by science that the great political revolutions of the present day are to be settled in an orderly and permanent way, so as to insure the tranquillity and happiness of the civilized world. Whence the vast difference in the conduct and consequence of the revolutions of Southern and Northern America? Is it not to be sought in the difference of education, which in the one presents us an enlightened population, and in the other the great masses in a state of ignorance, prejudice and violence?

Medical education has sprung up in different parts of this country, according to the exigencies of different communities. There is a want of uniformity in the mode of instruction and in the qualifications for practice. It will be your business to point out, representing as you do every part of this great country, the principles on which should be founded a satisfactory medical education. If you can accomplish this, of which there is no doubt, you will apply the surest remedy to the root of the prevailing evils which spring from empiricism and falsehood..

Another object which will no doubt arrest your attention, is the means of preventing disease. Hygiene is a department of our science which we must think has been too little studied, when we reflect how much easier it is to prevent disease than to cure it. You will perhaps consider it necessary to propose to all medical institutions that a department should be established for instruction in the means of preserving health. How important is it that the public and individuals should be better informed on this subject! In the use of articles of food for instance, which while they are so requisite to health and life, are so often made the vehicles of disease! To our profession in a good measure is to be attributed a revolution, already accomplished in part, in regard to the use of stimulant drinks, which does honor to the country and the age which produced it.

The vital air is sometimes the medium of disease. By it are transmitted the miasmata which propagate great epidemics, carrying with them desolation and death. The source of these miasmata must ever be one of the most interesting objects of research to the medical philosopher—a dark and difficult research indeed, the pursuit of which might at first view appear hopeless. Observation has, however, shown us one remarkable fact relating to this subject—that the great epidemics of plague, yellow fever, and cholera, have never yet invaded the regions south of the equator. What a singular anomaly in the history of natural events! Yet we find an analogy still more remarkable, because in its influence more extensive, in the law which has ordained that the animal and vegetable productions of corresponding latitudes south and north of the equator scarcely ever present a similarity of species. Perhaps we may hereafter find that in those southern regions the direction of the atmospheric waves is such as to roll back from those countries the miasmata of plague, yellow fever and cholera.

At the appearance of cholera, the best efforts of our profession should be awakened. This gigantic spectre arising from the dark morasses of the East, and pursuing its course where it finds the food required for its propagation, has a second time crossed the Atlantic and will afford us fresh opportunities of studying its character and progress, if not of discovering its origin and cure.

The cure of disease, gentlemen, is after all, your ultimate object. In the accomplishment of this, every age has flattered itself with being wiser than the past. The present may, perhaps, apply to itself, with justice, a degree of this flattery. It must, at least, have the credit of acknowledging its own ignorance, and of knowing that in order to pursue its investigations it must closely observe the order of nature in resisting the progress of disease, and in the means by which she endeavors to remove the derangements of the animal economy. "Natura duce" is the motto of our Society, and guided by this maxim we are sure to arrive at results which will conduct us to a satisfactory and successful practice.

[The following account we take from the "Collections of the Massachusetts Historical Society, for the year M,DCCC." It is somewhat remarkable that the period described is just one hundred years ago:]

SOME ACCOUNT OF THE SEVERE DROUGHT IN 1749, FROM A MS. OF MR. JAMES BLAKE, OF DORCHESTER.

This summer was the severest drought in this country, that has ever been known in the memory of the oldest persons among us It was a dry spring; and by the latter end of May the grass was burnt up, so that the ground looked white; and it was the 6th day of July, before any rain (to speak of) came. The earth was dried like powder to a great depth; and many wells, springs, brooks and small rivers were dried up, that were never known to fail before, and the fish in some of the rivers died. The pastures were so scorched, that there was nothing green to be seen, and the cattle waxed poor, and by their lowing seemed to call upon their owners for relief, who could not help them.—Although the dry grass was eaten so close, that there were but a few thin spires to be seen, yet several pastures took fire, and burnt fiercely.—My pasture took fire near the barn, by a boy's dropping a coal as he was carrying fire to the water-side; and though there seemed to be so little grass, yet what there was, by the ground's being so dry, blazed and flashed like gunpowder, and run very fast along the ground, and in one place burnt some fence; and we were forced to work hard to keep it from the barn, and to extinguish it; having the help of sundry men that happened to be here. It spread over about half an acre of ground before we could stop it; and where there were lumps of cow-dung, it would burn till the whole lump was consumed, and burn a hole in the ground, and we were obliged to use much water to quench it.

"There was a great scarcity of hay, being but a little cut of the first crop; and salt-marsh failed nearly as much as the English meadow. English hay was then sold for £.3 and £.3--10, old tenor, per hundred. Barley and oats were so pinched, that many had not much more than their feed again; and many cut down their grain, before it was ripe, for fodder. Flax almost wholly failed, as also garden herbs of all sorts; and the Indian corn rolled up and wilted. And there was a melancholy prospect of the greatest dearth that ever was known in this land.

"In the time of our fears and distress, the government ordered a day of public fasting and prayer: and God was graciously pleased to hear and answer our petitions in a very remarkable manner: for, about the 6th of July, the course of the weather altered, and there came such seasonable and plentiful rains, as quite changed the face of the earth; and that grass which we generally concluded was wholly dead and could not come again under several years, was revived, and there was a good second crop of mowing, it looking more like the spring than the latter part of the year; and the Indian corn recovered, and there was a very good haivest.

"And whereas it was thought, in the fall of the year, that a multitude of cattle must die for want of food, insomuch that they sent and fetched hay from England; yet God in his providence ordered us a moderate winter, and we were carried comfortably through it, and I did not hear of many, if any, cattle that died. But by reason of so many cattle having been killed off last fall, beef, mutton, and butter are now, in May, 1750, very dear. Butter is 7s6 old tenor, pr. lb.

"Upon the coming of the rains, and renewing of the earth, last fall, the government appointed a day of public thanksgiving.

"[This summer, June 18th was said to be the hottest day that was ever known in the northerly part of America.]"

[From Rev. Mr. Judd's Sermon, in the August No. of the Monthly Religious Magazine.]

LESSONS FROM THE TEMPTATION OF JESUS.

We learn many things from the temptation of Jesus; but with only a short improvement shall I detain you.

1. First Christ was tempted, really tempted. This is the assertion of the text. it is the upshot of the whole account. Being tempted he could not be God. God cannot be tempted.—To think of making such overtures to the Almighty, is not only absurd, it is a blasphemy.—Not merely was his humanity tempted, but his whole being, so to say, was brought within the reach of this influence; his mind. his soul were attacked; all that he is to man, his miraculous endowments, his power to bless and to save, his capacity for becoming a sacrifice, were sensible to the evil. Of course no part of him could be God.

2. But what is more pertinent, he was tempted and is able to succor such as are in like extreme.

He was tempted, and he had the capability of temptation; he was not a rock, or ether, that violence could not agitate, or plausibility confuse him. He was a *temptable* being. This enhances his interest; it brings him nearer our hearts; it introduces him to our sympathies.—He, the pure, the spiritual, the divine, had sensations bordering on doubt and hopelessness, on his eye the basilisk world had exerted its spell, he trod the margin of wild and almost vindictive impetuosity; while we behold his struggles with awe, there is that in them which touches us most deeply. He had not now finished his work, he had not now borne the burden of human sin and woe; a direful death, a cloudy termination of life, did not now impend over him; he was in the printemps and fresh blood of his course, he was not thirty years of age.

But in this way, in this way alone, his contribution to humanity is complete; thus the integrity of hope and the desire of the soul are perfected. We can now say, He is my Saviour, he is the being of all others that shall lead me to virtue and heaven. He understands my wants, my case is his own.

The temptation of Jesus is available for our salvation after the same manner as his death.—We see there how he escaped from the snare of the fowler, how he rose from the shock of evil. We see how we may come out safely from the valley of weakness.

3. The temptations under review are not those to which the vicious and mean, in especial, are exposed, but such as befal the great and the good. They are properly the temptations of noble and heroic minds; of noble and heroic moods which all of us at some periods cherish.

We are not Christ; but we have an important mission; we have our salvation to secure, some excellence to promote, some wickedness to subdue; and we are all, as he was, tempted to despair. We are an hungered and athirst for the good not yet attained; we fast many days by reason of this delay of expectation. A dark finger points downward, an articulate baseness, says, 'Turn stones into bread; grasp the present, indulge the sensual, be content with the iniquitous, cheat if you can make it profitable;—crawl in the dust, it may be there is gold there.'

The temptation to rashness, to violence, to excessive haste, and vain self-consequence, I need not say how common it is.

The temptation to ambition, to a carnal and secular ambition, to rise by any means, to reign whatever may be subservient to us, how prevalent, how fatal! To control persons, marshal armies, subsidize the revenues of men, how much more persuasive and taking, than to exert a supremacy over ideas, to give law to sentiment, and dignity to virtue!

The statesmen of France, of Europe, of our own land, great and noble minds, I will not doubt—how are they tempted! a devil has the ear of them; 'The kingdoms of the world and the glory of them;'—what a glitter of fair sights, what a thrill of sweet sounds!

God grant them and all of us deliverance!

Jesus, translate our aims to thy sublime heights; clothe our hearts with majesty and strength!

EASTERN PENITENTARY AND PHILADELPHIA COUNTY PRISON.

Since the opening of this institution in 1829 to the present time, with the number of recommitments of those thus pardoned. Out of 278 pardoned out during this period, but 17 were returned for new offences, which is certainly a small proportion, and tends to refute the too common opinion that pardons are injurious.

When it is remembered that the sentences for crime, are often by no means proportionate to the nature of the offence, and that experience has proved that too long a sentence tends rather to aggravate and harden the character, than to improve and soften it; it is a cause of congratulation that the power of granting a reprieve is vested in the executive—who can temper justice with mercy. We are gratified to perceive that this subject has claimed the attention of the officers of the Penitentiary, and that the statistics which they have furnished are so encouraging for the continued exercise of the pardoning power.

Another subject which is brought into notice in this report, is the length of sentences, and the opinion is expressed by Dr. Given, the physician of the Institution, that there "is a want of harmony between the severity of the separate discipline, and the period to which the prisoners are subjected to its influence."

This inequality between the length of sentences and the severity of the discipline, is most severely felt by the coloured prisoners, who are found to bear confinement with less ease than the whites, and yet have, as a general rule, *longer sentences for the same crimes.*

Dr. Given has presented in his report a short table upon this point, which shows, that within the last twenty years, the average length of sentences of *white* prisoners, has been 2 years, 8 months, and 2 days. While the average length of sentences of the coloured, has been 3 years, 2 months and 14 days. Now when it is known that the crimes committed by coloured people are generally less atrocious than those committed by whites, this inequality is still more glaring and unjust. It also appears by this table, that within the last twenty years, there have been confined, 1631 white and 790 coloured prisoners, and that of the whites 253 have received pardons, and of the coloured, only 25 have been thus favoured. And further, what is still more appalling, the whole number of deaths of 1631 white prisoners has been 72, while the whole number of deaths amongst the 790 coloured has been 141!

These facts are truly painful to contemplate, and should call forth the active sympathy and aid of the friends of humanity, to remove this stain from the state of Pennsylvania.

The returns from the County Prison, though they give us no information in regard to the average length of sentences, and the frequency of pardons, between the white and coloured prisoners, present the same painful inequality in the number of deaths. From the opening of this institution in 1835, to the close of the year 1848, there has been confined at hard labour 1536 white, 1392 coloured prisoners—of the whites only 27 have died, while of the coloured 118 have perished—a very large disproportion. The inequality in the prison is still more striking, because the sentences, are for shorter periods—the majority being for a year and under, while very few are sentenced for more than three years. The reason for this great disproportion in the mortality between the white and coloured prisoners, is not at first view obvious, and may depend on a variety of causes—that it demands thorough investigation, and should be fairly met and considered, no humane man will deny.—*Friend's Intelligencer.*

THOLUCK ON THE FUTURE STATE.

We know, from conversation with gentlemen in old England, that, *even among the more evangelical portion of believers there, it is rare to find such an unhesitating reception and credit of the word of God, in regard to the future punishment of the wicked*, as has prevailed in New England.

Though, as a theologian, Dr. Tholuck is on the side of orthodoxy, it must be remembered that it is the orthodoxy of Germany. I feel the more called upon to state frankly what I know to be the truth, from the fact that the works of several German critics, of whom he is the safest, have now become so popular in England and America, as to demand a translation. *This distinguished and excellent man, in common with the great majority of the evangelical divines in Germany*, though he professes to have serious doubts, and is cautious in avowing the sentiment, *believes that all men and fallen spirits will finally be saved.* The current hypothesis is, that in the middle state intervening between death and the resurrection, the righteous will gradually attain to perfection, and that, to all the wicked, whether men or angels, the Gospel will be preached, and that they will ultimately accept it and be restored. [Dr. Sears.

[From Chambers Miscellany of Useful and Entertaining Knowledge.]

THE LABORS OF THE REV. THEOBALD MATHEW.

"The progress of the temperance movement in Ireland has been more marked than in any other country. The baneful thirst for whisky and other intoxicating drinks had for ages been the curse of Ireland, producing wide-spread poverty, madness and crime. It was calculated that dram drinking carried off yearly 2,000 persons, a great number of whom died in delirium tremens, or lunacy. Besides these effects, intoxication led to every species of social degradation, and retarded all improvement in political and domestic circumstances. We have stated how temperance societies were established at New Ross, Belfast, and elsewhere, in 1829. The Hibernian Temperance Society was formed in Dublin on the 7th of April, 1830, and this led to the establishment of several in the provincial towns. Yet none of these early institutions received much support from the people. No popular enthusiasm was manifested in the cause, till it was taken up with vigor by the Rev. Theobald Mathew, a Roman Catholic priest and capuchin friar. This active apostle of temperance was induced to sign the pledge, and put himself at the head of the Cork Temperance Society on the 10th of April, 1838. For a year and a half Father Mathew held his temperance meetings in the Horse Bazaar, Cork, twice a week. Many early prophesied failure and defeat; but the work of enrolment still went on, and the society swelled in numbers. Hundreds of the most abandoned drunkards were reclaimed; and towards the end of the year 1838, it was stated that Cork was fast taking the lead in the temperance movement, and that the people there, and from all the country round, were joining the ranks of Father Mathew in hundreds and thousands. Of a warm and fanciful temperament, and inclined to be superstitious, the Irish people, it is evident, attributed some miraculous virtue to the pledge and temperance medal, taken and received at the hands of this venerable priest. It became a matter of note that Father Mathew's disciples, after a little perseverance, seemed more hearty and healthy than they had been for years before. Some alleged well-attested cures of nervous, paralytic, and other maladies of long standing, and all was ascribed to some species of miraculous intervention

tered the pledge to upwards of 60,000 in that district. The effect may be estimated from the fact, that three of the public papers of that town at once became hearty supporters of the cause. The benefit conferred on the working-classes by this movement was well illustrated at Knockmahon mines in that vicinity, employing about 1000 persons. The average earnings of the men previously to the introduction of teetotalism, was £1900 per month, of which sum £500 was spent in drink; in 1840, the monthly earnings of the same persons, at the same work, reached £2300, of which very little was spent in drink.

In March, 1840, Father Mathew visited Dublin: great success attended his mission. The neighboring counties poured forth their population to receive the pledge. Everywhere he was received with the same enthusiasm; everywhere his mission resulted in a remarkable improvement in the moral and social condition of the people. The judges of the various courts of assize at Wexford, Waterford, Limerick, Kerry, Clare, Mayo, Fermanagh, and Dublin, remarked on the lightness of the calendar, and chiefly ascribed the tranquility to the progress of temperance; and the testimony was again repeated in the judges' charges the following year. On the 19th of November, 1840, the Freeman's Journal announced that the Smithfield Penitentiary was closed; the citizens of Dublin being relieved from the entire expense of one prison. With respect to another prison in Dublin, the Richmond bridewell, the number of adult prisoners committed during the year ending November 9, 1839, was 3209; in the year ending November 9, 1841, it was 1604; being a diminution of one half.

Improvement was not confined to a dimunition of brawls, fights, and crimes; the people had become better clothed, better fed, and possessed of greater domestic comforts. Money was also saved; capital began to accumulate, instead of being forever dispersed on vicious indulgences. The depositors in the Savings' Bank Association of Dublin increased from 7264 in 1838, to 9585 in 1841. In July, August, and September 1840, £31,054 18s. 3d. was lodged in the bank; in July, August, and September 1841, £39,596 14s. 6d.; being an increase of £8538 16s. 3d.—As many as 237 public houses were closed in Dublin during the year 1840. Similar advances and changes for the better were visible in other parts of Ireland, the whole country undergoing a kind of regeneration. We learn from Father Mathew, the instrument of this wonderful movement, that up till November, 1844, he had registered in Ireland 5,640,000 adherents to total abstinence principles. Of these it is computed that there are one million children. It is ascertained that not more than one in five hundred, on an average, has violated the pledge; and of this number the majority avail themselves of the first opportunity to be once more admitted as members.

The astonishing success of Father Mathew in Ireland, no doubt contributed, by its moral influence, to promote the progress, and illustrate the importance, of temperance in Great Britain and other countries. But he also personally assisted the efforts making in Britain. In August, 1842, he visited Glasgow, and enrolled many thousands in the cause; and in July, 1843, he attended the British Association for the promotion of Temperance, then holding its ninth annual conference in York. From York he proceeded to Leeds, Wakefield, Bradford, Huddersfield, Halifax, Manchester, Liverpool, London, Norwich and Birmingham, enrolling, during his stay in England, about a quarter of a million, including several of the Roman Catholic nobility, and other members of the aristocracy."

CHRISTIAN REGISTER

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IMPORTANCE OF THEOLOGY.

Rev. Dr. Gannett's Address, first read before the Ministerial Conference in May last, and published in the Christian Examiner for July, has a different tone from some other addresses and sermons that have issued from the Unitarian body. "We have no theology, and we want none," has been a remark that has sometimes fallen on our ear. "We have no theology," others have also said, but add that they "deplore the want of it."

Do we not want, do we not need a theology? We will let Dr. Gannett answer this question for us—and we shall confess we know but little of our readers, or what constitutes clear and convincing speech, if the following shall fail to carry assent:

"Ideas are essential to religion,—its basis, its groundwork, its fountain. There is a kind of discourse on this subject, which—I would say with all possible respect for those who use it—appears to me to be either void of meaning or full of mischief. Religion is sentiment, we are told, and not doctrine,—love, and not belief,—spiritual experience, and not intellectual discrimination. Now what sentiment is there which does not have its origin in thought,—what love, that does not flow from a belief concerning the object of the affection,—what inward experience, that can be disjoined from all intellectual activity? The instinctive love of the parent recognizes truths respecting her child which determine the character and intensity of her affection; the love of the child, the moment it passes beyond a mere animal clinging to the care that nourishes it, contemplates certain realities on which its little mind passes judgment. Our moral sentiments do not disown their dependence on the mind. That is the background on which they are formed, as truly the figures on the painter's canvass derive their life from what he puts behind them. Our aspirations after purity and bliss, after heaven and God, spring out of our ideas concerning God and heaven and holiness and happiness. The seraph's rapture is the fire of an intellectual conception. A religion of mere sentiment, like the watery appearances of the desert, will be found neither to afford refreshment nor to have any substance. A purely æsthetic piety, like the gorgeousness of the clouds, neither gives warmth nor promises permanence; it is not worth talking about in prose or in poetry. Again, we are told that religion is life, and not dogma,—obedience, and not faith; and we assent to the remark, when interpreted as common sense and experience should teach us to receive it. The life is the essential thing; but what consistency or practical worth will there be in a life which is not governed by fixed rules or proper motives? and what are rules or motives but the conclusions at which the mind arrives in its inquiries after duty? Obedience is what God requires; but how shall we become obedient, if we remain in ignorance alike of the Being whom we should obey and the service we should render? and how can such ignorance be removed, except by implanting in the mind certain notions respecting God and his law? In the last analysis, the religious life must be reduced to a practical use of certain convictions which the mind accepts. They may be many or few, they may be correct or incorrect; but on their character and strength will depend the growth, stability, and reality of the religious life."

And again:

"Theology gives us some definite opinions on which to erect our purposes and habits. Without such opinions, how can you trust a man?—how can any one trust himself? Let him be 'carried about with every wind of doctrine,' and all he will be good for is to show in what directions the currents of the popular belief tend. Let him be 'ever learning and never able to come to the knowledge of the truth,' and the Apostle shall tell us whom he will resemble,—'silly women, laden with sins.' Let him, having 'proved all things, hold fast that which is good,' and you may feel some confidence in his stability. I am not now contending in behalf of any one system of faith, but only for some settled, well defined religious belief. I can respect a sincere attachment to any faith, Catholic or Protestant; I can see how a man may extract spiritual nourishment out of poisonous errors, if he believe them to be God's holy truth, for to him they become Divine and holy, and their noxious quality is neutralized by his imputation to them of a character which they do not deserve; but I cannot for the life of me understand how a man who has no fixed opinions, no creed which his own thought has written out, can have any solid basis of character. All practical religion, all personal piety, must have a doctrinal basis. There is nothing on earth so powerful, so efficacious, as a religious conviction. It may be utterly false, or wildly extravagant; only let the mind embrace it as true, and it will fill that mind with religious purpose and religious aspiration. Calvinism produces spiritual results by establishing in the soul a belief in God's sovereignty; Universalism, by establishing a belief in God's benevolence; but unless a man believe something, and know that he believes it, and know what it is that he believes, his penitence, his devotion, his hope, are only shadows cast upon his mind by the passing influences of life."

There are in these extracts perhaps one or two expressions not absolutely true, or not sufficiently guarded. We should not for ourselves say that "the seraph's rapture was the fire of an intellectual conception," except in the sense that the conception kindles the rapture of the heart, or rather that the seraph's rapture is the flame of intelligent love.

Nor do we see how a man may extract spiritual nourishment out of poisonous errors. But we can see how the truth, which he holds, proves an antidote to error, and how a *principle* may be separated from its illustration. The Universalist believes in God's benevolence—and this is a truth! He errs in illustrating it by the salvation of all men. He may say, "God is good, and therefore all men will be saved," or, "All men will be saved, therefore God is good," and the fact of the *love* of God may quicken and expand his heart with love. It is not however enough that the mind embrace error as truth; not enough that a man believes it to be God's truth. By an eternal and immutable law, the soul partakes of the *character* of the object of its contemplation. If the genuine Calvinist's idea of God's sovereignty were not counteracted by his conception of the love of Christ, he would be as bad as the God of his creed. If that which is utterly false is received, with no mixture of truth, we do not see how the mind can be filled with religious purpose and religious aspiration, except to do the deeds of devils, and become meet for a place totally different from the heaven which Christ has revealed. Dr. Gannett has, we think, used an unfortunate and untenable argument to support what we believe with him to be a very important position. "All practical religion, all personal piety, must have a doctrinal basis." This is a position which the history of the church, and especially, the biography of individual Christians, abundantly confirm. Oberlin, Neff, Howard, Henry Martyn, Mrs. Fry, Channing, Worcester, would not have been what they were without the doctrinal basis of character on which they severally stood. We know of no strongly marked character in the whole calendar of saints, of whatever name, who has not had strong doctrinal convictions. Even Tuckerman, who perhaps might approximate the nearest to the side of those who maintain that religion is a life, not a doctrine—(it is indeed a life, but a life growing, as we insist, out of doctrine,)—even he owed his practical benevolence to his strong conceptions of the elevated nature of man, the benevolence of God, and the humanity of Jesus.

HAVE WE A THEOLOGY?

On this point, in allusion to those who say we have no theology, Dr. Gannett speaks as follows:—

"It is not only on one side that I hear the declaration, that we have no theology. Ever and anon, a lament over this want arises among ourselves, and a hope is expressed that the time will come when we shall not be all afloat on the sea of speculation. I deny that we are in this state now. Our theology at this very moment is better settled than the theology of half the Protestant sects about us. Will any one tell me what is incontrovertible doctrinal truth in the Episcopal, the Presbyterian, or the Congregational churches,—not what are the phrases they agree to use, but what are the ideas they invariably connect with those phrases? Our theology is not so indistinct as some among us represent it to be. In regard to the attributes of the Divine character, for example, we speak with as much clearness and exactness as any body of Christians. Our views of human nature, while on some metaphysical questions we differ from one another, are not only negatively, but positively, definite. We have a theory,—be it true or false,—we have what we believe to be a true and adequate theory of regeneration; and a theory, be it true or false, of retribution. We can state in explicit terms—whether right or wrong—the relation which, as we conceive, the mission and death of Christ hold to the sinner's forgiveness and the soul's salvation."

It has, moreover, been declared that "the Unitarians have only a negative faith," and Dr. Gannett alludes to this declaration as coming particularly from other denominations. But we have heard it re-echoed and confessed among Unitarians also. "Let us have done with negation," has been an exhortation which we do not remember to have missed hearing on any Anniversary occasion, in some debate or other, for the last ten years. On this matter, however, says Dr. G.:—

"Ours is a positive theology. It consists in affirmation, not in denial. 'The Unitarians have only a negative faith,' say religious journalists and Christian preachers all over the country; and the people believe them,—for who ought to be believed, if not ministers and editors of religious papers? And yet a more palpable falsehood never came from the pen or tongue of mortal man. Because the Unitarians do not believe all that other Christians believe, and moreover one of them years ago wrote a book which he entitled 'A Statement of Reasons for not believing the Doctrines of Trinitarians,' therefore their faith is altogether negative! Conclusive proofs, truly! Look at the enumeration of our articles of faith; there is not one word of denial in them; they are all affirmative propositions. The denial of a three-fold distinction in the Divine nature, or of man's total depravity, or of a vicarious atonement, is not a part of our theology."

The facetious remarks of our neighbor of the *Trumpet*, about Unitarian views of retribution, might be made with more justice about our *theology*;—that is, (1) that Unitarians *do* believe they have a theology; (2) Unitarians do *not* believe they have a theology; and (3) Unitarians do not know whether they have a theology or not. To say this would seem plausible, and indeed in one sense would be true. We mean that there are *some* who believe, and *some* who do not believe we have a theology, and *some* who do not know whether we have a theology or not. But it would be false to assert it of all, or of the majority.

Undoubtedly Dr. Gannett presents the true aspect of the case. We have a theology, we have a positive theology; and those among ourselves accustomed to assert the contrary, have seemed to us to be expressing merely their own personal lack of theology, or to be laboring under vague and fluctuating convictions.

THE CHOLERA.

It is our duty to value and guard life as long as God seems to have work for us to do on earth. But a stranger visiting this world from some celestial sphere would verily wonder at some inconsistencies of even the most earnest Christians. He sees them professing an unshaken belief in a wise and good God, whose providence controls all events with unexceptionable skill and kindness. He beholds great pains taken, great sacrifices made, to extend the blessings of this belief. Churches are built, ministers supported, books printed without stint, all kinds of meetings attended in perpetual succession, to give assurance of this faith. The visiter concludes then, nothing can disturb the confidence of these people. Whatever may happen, in their patience they will possess their souls. None shall make them afraid: They know well that all events occur by God's permission for good.

But after a while a whisper of evil tidings is borne upon the breeze. Some danger is said to be approaching—not danger to their souls; that ought to alarm them; but only natural, temporal danger. He is surprised to see how it affects these believers in a Providence. They are dismayed, panic struck. Consternation is painted on their countenances as much as if they believed in no all-ruling God.

Their inconsistency is more absurd even than this. Before the approaching danger is talked of, the visiter hears them deprecate this life. They seem a little inclined sometimes almost to pray for death. In their devotions, sermons, books and conversation this life seems nothing, nothing at all but a preparation for a more important one. They have nothing here to do but to get through it as innocently and patiently as they can, sustained by the hope of better things to come as soon as it is over. It is a pilgrimage long and wearisome—a burden grevious to be borne—a vale of tears. They speak as if they were here in a strange land away from their Father and best friends—an enemy's land, where little but hostility to their Lord and to all good is witnessed. They would be away from its snares and defilements, and pains, and sorrows. They would be absent from the body that they might be present with the Lord, the great end and object of all legitimate human effort.

Presently the Lord seems to hear their pious prayers. He takes pity on their sufferings in this their uncongenial abode. He sends a pestilence to remove them in the greatest numbers with the briefest endurance of pain to themselves and trouble to their friends. They hear the rushing of its wings as it approaches, and are overwhelmed with consternation. Horror is on every face. They have forgotten all their religious doctrines, maxims and sentiments, or they never believed them. They no longer wish to die. They no longer are living for immortality. The soul sinks below the body in a moment. They hear that the pestilence sweeps off multitudes at a breath. So much the worse they think. They hear that it strikes some dead almost on the spot. So much more dreadful it seems to them. They would rather have weeks and months of sickness and anguish—any thing, any thing, age, ache, penury for years, only let them have life. The oldest, the most infirm and miserable, those who have drunk out, you would suppose, the pleasures of life to the very dregs, and those who have hardly ever known that there was such a thing as pleasure in life, all long, plead, struggle for the poorest existence in this wretched world, rather than to go to a House of blessedness. They would have fasting, humiliation and prayer by special appointment, that God would avert that very incident which they have all along till now spoken of as their long desired rest, and relief after all their toils, and the greatest blessing that could befal them.

Why should we be so anxious to take the direction of the universe out of its Maker's hands? Why this panic, and these systematic endeavors to increase it? If the malady we shudder at, now careering over our continent, were in the midst of our city with its fiercest breath, blasting and devouring by thousands, still Christians might say to Christians, why are ye so fearful? What have such as you to be afraid of? It is promised that the good man shall not be afraid of evil tidings; his heart is fixed trusting in the Lord.

But there are others who have not the Christian's hope, trembling at every fresh tidings of the approach of the destroying angel. Why not adopt the Christian's hope and cease to tremble? If they cannot believe but that the loss of life is the loss of all, then for them, living in tremors as they now do, its loss is the loss of trouble, of anxiety, despondence, constant apprehension—the loss of galling fears now making life a curse. Can life be so very desirable, when all its enjoyments can be so easily disturbed by the arrival of every mail? Shall they be so afraid of leaving a state where they are so afraid if they stay? Is perpetual fright so desirable? If they cannot trust in Providence, so as not to fear death, their hearts cannot be fixed in tranquillity so as to make life entirely worth possessing. They might as well sleep in peace, and 'by that sleep end the heart-ache and the thousand natural shocks that flesh is heir to. 'Tis a consummation devoutly to be wished.'

But others tremble because death may be to them, not a negative, but a positive evil. The dread of something after death puzzles the will.

> To die and go they know not where;
> to be worse than worst
> Of those that lawless and uncertain thoughts
> Imagine howling!—'tis too horrible!
> The weariest and most loathed worldly life,
> That age, ache, penury and imprisonment
> Can lay on nature, is paradise,
> To what we fear of death.

Is it the wicked speak thus? 'Tis natural. But what will they gain by living longer?—They are horribly frightened by the menaces of the king of terrors; and yet they continue wicked. When will they ever be more powerfully moved to reformation? Therefore it is not probable they will become better prepared to die by living a few years more. The general experience is against them. If habits of sin are so confirmed as to resist all God's past and present warnings, time will probably only confirm them still more. The drunkard, the glutton, the debauchee might as well lie down in their unwelcome graves at once, and see if it is possible that the mercy of God can do any thing for them in the world of spirits, for their case is seemingly hopeless in the world of flesh. Not that the Bible encourages such a hope, as we read it, but the nature of the case holds out a faint intimation to some minds that subjection to bodily appetites may relax its penalties in a spiritual state. The vices that most surely attract cholera do not so much imply maliciousness of heart as the power of temptation over weakness. They are a tremendous misfortune, for which death may be the only remedy. The poor victims have subjected the soul to the body. They have resigned the exalting distinction of men, and sunk to a level with the brutes that obey the senses alone. As being down-trodden, brutified slaves to the body, it may be better for them that their tyrant should die. According to the principles this class of men are fond of sporting, scouting at any fearful looking for of judgment, cholera will be liberating tyrannicide.

But we need not assume that the dreaded plague is to revel among us widely. Our city has many circumstances in favor of its exemption. But come or not, we are equally in the hands of God; and what possible motive can He have to harm us unnecessarily? What motive can He have to allow any providence but to bring good in its train, sooner or later? There is probably no such thing as physical evil when the general issue is known. There is no real evil but sin. All seeming evils of the natural elements are angels, messengers of the Most High, ministering unto His creature's wants,—wants, it may be, unknown to themselves. This pestilence is His angel, an angel of mercy though an angel of death. It is sent forth to promote many virtues, prudence, thoughtfulness, moderation, cleanliness, public spirit, mutual kindness and sympathy. It is sent forth to gather from the earth many whom God would save from greater evils to come, if they should live longer. Mark how wisely and beneficially it discriminates before it strikes. It takes away the feeble, the poor, the suffering, the miserable in every form, to whom life is no blessing; but it leaves those generally who are happy in this world. It leads away the intemperate from further temptation, debasement and mischief, but it leaves the actively virtuous and useful to bless the world still longer. And after all, these epidemics have a tendency to swallow up all other diseases, and therefore the mortality is not so much greater than at other times as at first is thought.

What shall be done to fortify and prepare ourselves for the meeting with this destroying angel? We should do everything that will tranquillize our fears conscientiously—not searing and stupifying conscience, but giving it just ground for tranquillity. We should seek confidence in prayer; but pray for confidence, not for life—pray, not that the disease may be averted so much, but pray that we may do our part under it like Christians—pray so that we may be at peace within ourselves, not so that the community may be under the impression that an unprecedented woe is hanging over the city—pray in private, as less likely to increase the panic. The President of the United States recommends a National fast. As one of the four principal causes of the impending distemper is fright, it is to be hoped the possible abuses of such an occasion will be prudently guarded against. It may be fearfully abused in the churches and out of them. Our usual annual State fast is thought by many to be the day which witnesses more sin than any other in the calendar; and a Fast day now may be the occasion perhaps of as much dissipation out of the churches, and more superstition and uncharitable denunciation and gloomy misrepresentations of God's providences in them. It will be thought proper in many places to make use of the opportunity to terrify those that are at ease in Zion—to warn them to prepare for death, since it seems so near. But let it be remembered that, if it be so near as the timid think it, it is too late to make preparation to be depended on. Life is the time to prepare, not the day of death. What confidence can be had in a change that takes place under the immediate influence of such a panic? The subjects cannot know that a single moral principle is altered in them, and would show itself so if they lived longer. The preparation we are to make now is to prepare for the encounter with suffering in our own persons or in our friends and neighbors and fellow citizens—to prepare for fortitude and submission ourselves, or for philanthropy, active, unflinching, self-sacrificing philanthropy to those sick and suffering around us. Now let a man show his faith by his works—works of bold, energetic humanity—not by fasting and mourning and praying that his miserable life may be spared a little longer. The Lord would have mercy before sacrifice. Let us see now who will flee from the post of danger when sick and dying friends and brethren are stretching out their arms in vain. In the primitive church he who fled from martyrdom was never more admitted a member of the church, and if we approved of church discipline, I know of no case in which I should be more disposed to enforce it, than in this unchristian, unmanly cowardice in the cause of benevolence. Let all who bear the name of Christians, stand, and having done all, stand. And if we fall victims at the post of duty, where could we better die? From what spot would we rather that our spirits should ascend to Him who gave them?

H. G. E.

SUNDAY SCHOOLS, NO. IV.

Mr. Editor.—To insure complete success in these institutions, many things are necessary; and, among the most prominent, are—the favor, confidence, and interest of the minister; an accomplished, faithful, and devoted superintendent, and well qualified teachers. To the last of these, I propose to devote the present article.

The teacher should have a heart-felt interest in the young, and enter upon his work with an earnest desire to do them good. He should have decided religious tendencies, and an undoubting faith in the efficiency of the means employed, to elevate the affections, fix the principles, and purify the hearts of his pupils. He should believe in the sufficiency of the Christian religion to meet all man's spiritual wants, and consider the Bible as containing the only infallible rule of his faith and practice. He should not be destitute of education, either secular or spiritual; and will be the better qualified for his office, in proportion to the degree of his training in each. Although it must be granted, that an ardent piety, and a devoted attachment to the highest good of children, often compensates for a moderate share of more knowledge.

His moral character should be irreproachable; his integrity unimpeachable; his language chaste; his mind pure; his manners courteous; his patience exemplary. To all which he should add a desire to become wiser and better himself—holding in modest estimation his talents and acquirements—and facility of imparting his instruction and opinions to his class.

He should be so imbued with the idea of the importance of his work, as to make it a frequent subject of thought and investigation—even when engaged in his week-day vocation. He should encourage his pupils to propose questions connected with the lessons, and if unable to satisfy them or himself as to the proper answers, should seek for such information as they require, while abroad, that he may at the subsequent meeting be prepared with them.

The teaching of a class in a Sunday school, is not a piece of job-work, like the sawing of a load of wood, to be done with little or no thought at the time, and then forgotten; it has high and holy relations, and may be productive of the gravest consequences that concern a human being! The teacher should, therefore, set apart, as sacred to the object, a specific time for preparation to meet his class; and this early in the week; that, if unavoidable interruptions occur, he may still find leisure for this indispensable duty before the coming Sabbath. He should allow nothing within his control to keep him from his class; and if he is, at any time, compelled to be away, he should not fail to furnish a substitute. He should if possible, be at school a few minutes *before* the hour appointed, but at any rate, never a minute *after*. And, during the time prescribed for class instruction, he should see to it, that no moment be lost.

This last is a point on which it may be useful to dwell a little. There are many inexperienced teachers—conscientious and well meaning, no doubt—who, when the assigned lesson is through—whether it be a portion of the Scripture, or a hymn to be committed to memory, a chapter in a catechism or a section in some manual to be recited, or any thing of the kind—consider the whole work done, withdraw, it may be, to a remote part of the pew or class circle, or even to another part of the room, leaving the children to follow the dictates of their own inclinations, whether for idling or playing, or otherwise desecrating the place with some frivolous or noisy occupation, to their own injury and disgrace, and to the annoyance of their neighbors.

This is a serious evil; and not only a perversion of the lowest object of Sunday school instruction, but a waste of opportunity for doing a great good to the young. To such teachers I would say,—when all that was assigned for the children to prepare is accomplished, it may be gone over and over again, until the whole of the lesson has fallen to each pupil. Then (or before if you prefer it,) make the lesson a subject of conversation; talk about it, and whatever else it may suggest to your own or to the children's minds. If this be judiciously managed, it becomes by far the most valuable part of the lesson. A spirit may be thrown into it, and an interest excited in the class, that the mere book cannot but fail to produce. This, of course, presupposes in the teacher a faithful preparation beforehand for the lesson of the day.

If the teacher merely reads the questions and listens to the answers, in the catechetical exercises of his class, he does no more than a child could do, and which might as well be done without the aid of Sunday school organization. Besides doing this, it is necessary that he should ascertain that the children comprehend the language of the book; he should suffer no word to pass whose meaning they do not fully understand; and this he should prove by careful examination. He should see that in reading and reciting, the true *expression* be given to every sentence, in order that the most it is capable of may be made from the lesson. This is apparently very often overlooked; and if the *words* are given,—however dully, inarticulately, and meaningless to the child's apprehension—teachers are satisfied, without knowing whether any thought has been conveyed to, or awakened in, the child's mind. This is unworthy of the name of teaching; it is a mere farce; a waste of precious time, and should in no case be tolerated.

Teachers who have not made the experiment, will be surprised to find the almost universal ignorance of the meaning of words, existing among their pupils,—an ignorance, which it is their obvious duty to enlighten, as far as lies in their power.

The well qualified teacher never finds time enough at the Sunday school, to do all that he desires to do, or all that he is prepared to do for his pupils. Instead of finding leisure, his regret is, that the transcendant wants of the human soul, which is to be fitted for never-ending duration, are to be supplied from the very scanty means of the brief time allotted to him—less than one hour in the week! While thirty or more times as much is given at the secular school, for the merest elements of an education, whose object is to fit him for the concerns of his short life on earth! When this view of the case is taken, how awful the responsibility of that teacher becomes, who consciously trifles away the precious moments!

G. F. T.

Aug. 11.

SECOND LETTER FROM REV. T. CLAPP.

New Orleans, July 16th, 1849.

Dear Sir,—In your letter of June last, you express the opinion that there are differences of belief and feeling between the Universalist and Unitarian denominations, that form at present an insuperable bar to their union. It is affirmed by Dr. Channing and others of the same school, that the only proper basis of Christian fellowship is a reception of the Scriptures as a divine and authoritative standard of faith and practice. They also declare, that all believers in the *Bible* should be joined together in the bonds of peace and charity, whatever may be the diversity of their views with respect to its true meaning and interpretation. There are no infallible expounders of sacred writ. The most pious and learned theologians do not harmonize perfectly in their views of Scripture doctrine. Yet they may and should cherish towards each other the sincerest sympathy, respect and Christian esteem. It seems to me, that a more intimate and complete union than the one suggested by the foregoing remarks can never be realized in the present world. This side the grave differences of opinion will always prevail among the disciples of Jesus; but controlled by the spirit of humility, forbearance and toleration, "they will be only differences of feature which amid every variety of expression shall show prominently that Love which is the distinguishing mark of a Christian."

Whatever knowledge I possess concerning the peculiar belief of the Universalists in New England, has been derived from a careful perusal of their writings. The accounts of this faith current among its enemies are misrepresentations of the grossest kind. The same remark is applicable to the views of Unitarianism generally received as true by those among us, who are styled Orthodox or Trinitarians. Now, my small library contains the leading publications of the two sects just mentioned. They have been compared with the utmost diligence and impartiality of which I am capable, touching the prominent points of Christian doctrine. To my mind their views in regard to the following topics are perfectly identical. Both give the same descriptions of the Supreme Father, the Trinity, Jesus, the Holy Spirit, the atonement, the fall of man, human depravity, the new birth, retribution, the means of grace, the nature of religion, the importance of a holy life, the inspiration of the Scriptures, the church particular and universal, the resurrection of the dead and the life everlasting.

Perhaps you will feel inclined to call in question the accuracy of this statement, so far as the doctrine of *retribution* is concerned. But allow me to say that according to my reading most of the distinguished authors in the two denominations inculcate the same views on this solemn subject. They teach in unambiguous terms, that every sin will be punished in proportion to the demands of a strict, unbending, infinite and eternal Justice. *God will by no means clear the guilty.* Also they are unanimous in insisting upon the great fact, that sin never did and never can make any addition to the real happiness of the transgressor even in the present world. If all men were fully convinced of this truth, they would instantly cease to do evil, and submit to the will of heaven. Dr. Dewey somewhere remarks, that the menaces of everlasting wo beyond the grave are not as efficacious in deterring men from the commission of wrong, as the undoubting conviction, that in this life there is an infallible connection between sin and misery. Besides, both affirm that the *torment* of sin is not literally everlasting. True, some Universalists tell us that they do not believe in punishment after death. They believe that there is a perfect retribution this side of the grave. If I am not mistaken some Unitarians advocate the same doctrine. But the majority hold with you, (which I think is the correct view,) "*that punishment in the future life will be inflicted for the sin unrepented of before death.*"

There is one point brought to view in your letter, in regard to which you and I most assuredly differ. You think that the doctrine of the final happiness of all men is not a revealed truth of the New Testament. To save time and labor I beg leave here to quote a paragraph in a communication of mine, which was published in the Trumpet, July, 1848.

"As I read the Bible, it teaches the final salvation of all mankind in the most absolute and unequivocal language. Even admitting that the writers of the New Testament have not directly and formally discussed this topic, yet by numerous and indisputable allusions they seem to me to recognize the exalting faith, that *all the human race shall one day be delivered from the bondage of corruption into the glorious liberty of the children of God.* I cannot agree with Dr. Channing in the opinion, "that we are in danger of error when we attempt to gather from the language of the Scriptures any precise views as to the destiny of the wicked in a future state." I must say, that while I cherish the profoundest admiration for the character and writings of this illustrious divine, the Bible seems to me to announce in the most explicit manner the nature and results of *the mercy to be exercised towards sinners, both here and hereafter.* The most sublime revelation made by Jesus is the transporting doctrine, that God *loves* all the sinful children of men. He assures us that this love is infinite, eternal and immutable. It cannot, therefore, be finally and forever disappointed. It must, in the unimaginable lapse of endless ages, triumph over all man's guilt and wretchedness, and make the evils of earth and time subservient to his future, everlasting exaltation and glory. *This is enough for me* to know. And for this knowledge I am indebted entirely to the blessed light of the gospel of the Son of God."

You, also, my dear sir, express the opinion "that this doctrine does not possess great moral efficacy, it is not a truth that has regenerating power." I am sorry to be obliged to dissent from you touching this particular. In my poor judgment, there is not another truth within the vast circumference of revelation, better fitted to arouse the attention and to convince and to convert the most stupid sinners. Where this doctrine is not preached, or is thrown into the back-ground, it appears to me that the gospel is deprived of one of its chief elements of power and glory. I believe, that if all the most hardened transgressors, now living in New Orleans, could be brought, this very day, to entertain correct ideas of that incorruptible state spoken of by Paul in the 15th chapter of 1st Cor., they would instantly, however broken, poor and prostrate, rise from corruption and depravity—rise to the enjoyment of knowledge, wisdom, faith, penitence, piety and the all-sanctifying hopes of a better and immortal life.

I admit, dear sir, that it is quite likely that I am in error in regard to the above-mentioned topics—you possess means of arriving at gospel truth far superior to what I enjoy. You have access to the most enlightened clerical society, and to rich treasures of wisdom from which it is my misfortune to be altogether excluded. But the belief and feelings expressed in this letter are among the strongest convictions of my soul. Let me speak with perfect candor and sincerity. I am willing to occupy the humblest place among the Unitarians and Universalists. For no other am I fitted, if for this. But God knows that I love you both with an inexpressible attachment. I cannot bear to hear a word said against you. I admire your principles. Constantly are my prayers offered for their speedy advancement and triumph. May God bless you both, as coworkers in the most glorious enterprise to which the energies of man have been devoted, since the age of the inspired apostles.

Your brother, in the hope
of a Glorious Immortality,
T. Clapp.

ORDINATION AT ALBANY.

Mr. Charles M. Taggart, who recently graduated at Meadville, having received a unanimous call from the Unitarian society in Albany, was ordained Tuesday, 31st ult. Rev. Mr. Pierpont, of Troy, offered the introductory prayer, and read appropriate passages from Scripture; Rev. Dr. Dewey preached the sermon; Rev. Mr. May of Syracuse made the ordaining prayer; Rev. Prof. Stebbins of Meadville gave the charge; Rev. Mr. Heywood of Louisville gave the Right Hand of Fellowship, and the concluding prayer was offered by Dr. Dewey.

The services were held in the evening, and the beautiful little church was filled. The audience seemed deeply interested. The sermon was upon Christian Heroism. It was a discourse of great power and beauty, presenting the highest idea of excellence as the only aim of the Christian ministry and Church, and insisting upon entire self consecration to Christ and God as the duty of every Christian. The sermon concluded with a touching tribute to the memory of Hannanus Bleecker, whose earthly life was recently closed, in losing whom the state of New York lost one of its best citizens and the church in Albany one of its warmest friends. The Charge by Prof. Stebbins was earnest and impressive; a truly evangelical charge and such as might well be expected from one whose life attests his profound conviction of the importance and solemnity of the work of the Christian ministry.

The prospects of the Society in Albany seem very good. Cordially and entirely united in regard to the minister whom it has chosen, it has secured, as we believe, a man who will justify the wisdom of its choice; a man of ability, industry and devotion, who to a love for Unitarianism, which trial and sacrifice have rendered exceedingly strong, adds a deep and comprehensive charity which will make him generous and just to Christians of every name. May the fair promise be more than realized. May the beautiful dawn be followed by a long bright day of Christian usefulness and Christian happiness.

I. H. H.

NEW PUBLICATIONS.

A Second Visit to the United States of North America. By Sir Charles Lyell, F.R.S., President of the Geological Society of London, Author of The Principles of Geology, and Travels in North America. In two volumes. New York: Harper & Brothers, Publishers. London: John Murray. 1849.—pp, 273, 287.

After an interval of little more than four years, Sir Charles pays a second visit to the United States, in which he completes the observations made on his first. His former volumes were honorable to him as a man of science, of well cultivated powers of observation, of enlarged views and liberal sentiments. The volumes before us, will not diminish that reputation. They will be read with interest by every intelligent Englishman, and confirming as they do the traveller's first favorable impressions, they will promote respect abroad for us as a nation. But whether his direct aim or not, he has written more for the benefit of Americans than of his countrymen. They will prove to be of much more value and interest to the American people than they can be to Englishmen. He will have made us better acquainted with the noble country of our inheritance, and better acquainted with one another, and different sections better acquainted with the rest. Of the regions through which he passed, how much has he to relate which will be new to those who have lived from childhood on the spot! To our citizen travellers for relaxation in summer, how much more attractive will the scenery be made! We need only allude to Sir Charles' observations on the region round about Portsmouth, N. H., and the White Hills, for an illustration of what we mean. His remarks on religion, on education, on society and manners, are sufficiently flattering, and he sees progress even during the four short years that have elapsed since his first visit. What he says of Unitarians we will quote in another column. It is the privilege and almost the miracle of the age, that knowledge so valuable as these volumes contain, should be so cheaply and so widely diffused.

History of the American Bible Society, from its organization to the present time. By W. P. Strickland, one of the Society's Agents. With an Introduction by Rev. N. L. Rice, D. D., of Cincinnati. Embellished with a Likeness of the Hon. Elias Boudinot, LL D., First President of the Society. *New York: Harper & Brothers, Publishers, 82 Cliff Street, 1849.*—8 vo., pp. 466.

This work has been prepared with great labor and fidelity from the printed reports, circulars and other documents of the Society, and presents in consecutive order the facts connected with the origin and operations of the Society and its Auxiliaries, the translation of the Scriptures into various languages, and their circulation in various countries, together with correspondence and addresses. Very valuable information is given in a form nowhere else so available. The publishers have issued it in a very handsome volume. The engraving of the venerable and philanthropic Boudinot is in the first style of the art, as he himself belonged to the best style of good men.

History of the National Constituent Assembly, from May, 1848. By J. F. Corkran, Esq. New York: Harper & Brothers, 1849. 12 mo. pp. 377.

The Author remarks in the Preface, that he had been for some months in almost daily attendance at the National Assembly. The events and the men of that Assembly from the first day of its meeting on the 4th of May 1848, are here described. We have turned to the sketches of Lamartine, Odilon Barrot, Coquerel, Thiers, and Louis Napoleon; and from these we infer he has executed his work not only with distinguished ability, but with candor and good judgment. He has also *given sketches* of personal appearance and physique, which have internal evidence of truthfulness, and on which we should rely more implicitly than on any engravings that we have seen. Each is "sui generis." He has made, as he would hope, sketches of a *suggestive* character to the reader's mind. If he should have done this at the expense of the reader's receiving wrong impressions, it would be an offence not easily forgiven. But we shall be disappointed if a fuller perusal of the work, and the criticism of more elaborate Journals, shall not confirm our decided impression that he has becomingly exhibited the *drama* and the *dramatis personæ*.

The Magic of Kindness; or, the Wondrous Stone of the Good Haun. By the Brothers Mayhew, authors of the Good Genius, that turned everything into Gold. Illustrated by George Cruikshank & Renny Meadows. New York: Harper & Brothers. 1849.—pp. 249.—16 mo.

This volume is an allegory, or rather a fairy tale. One of its authors was the founder and original editor of "*Punch*." It will prove both attractive and useful to the young. The authors are indebted more, we think, than they acknowledge, to the beautiful little book of "A Kiss for a Blow."

These several books we have received from the Harpers through the attentions of Messrs. Crocker & Brewster.

The Canton Chinese, or the American's Sojourn in the Celestial Empire. By Osmond Tiffany, Jr. Boston and Cambridge: James Munroe & Co. 1849.—pp. 271. 12 mo.

Mr. Tiffany disclaims any elaborateness of essay. With some attempts at fine writing, sufficient to betray the novice, he has nevertheless furnished an entertaining book. He has followed the example of *Homer* in showing that the *theoi pantes kai pasai*—all the gods and goddesses, especially the *dii minores*—the lesser gods, are but men, and of the celestial empire very *queer* as well as *queued* men. He has reported in a lively manner, things fresh from his own observation, that we do not remember to have seen elsewhere, and that are worth making a book for the entertainment and

rmation of those who cannot go to China and e for themselves.

he art of Conversing. Written for the instruction of youth in the polite manners and language of the Drawing-room. By a society of gentlemen. Eighth edition. Boston: Published by James French. 1849.

ral Gems, or the Songs of the Flowers. By Mrs. Thayer, author of the "Vacation", "Passion", etc. Seventh edition. Boston: Published by James French. 1849.

These are two neat miniature volumes, whose opularity is sufficiently well attested by the umber of editions through which they have passd, and is not undeserved. There is much orldly wisdom in the first, and some, though ot all, good poetry in the last.

Columbian Drawing Cards, by W. B. Shattuck. No. I. Bradbury and Anthony, Cincinnati.

The Columbian Drawing Book, designed for Schools and Private Instruction. By W. B. Shattuck. Second and improved edition.—No. 1.—Cincinnati: Bradley and Anthony. Boston: James Munroe & Co. 1849.

Of the Columbian Drawing Series, not only ie press but distinguished instructors have oken very highly. So far as we can judge, eir approbation is well bestowed. They are tter than some others which were the only es accessible to us in selecting such a work to d some young persons in learning to sketch d draw.

otes on Mount Auburn Cemetery, Edited by an Officer of the Corporation; intended to serve as a Stranger's Guide Book. Together with a full catalogue, for the use of proprietors; with instructions as to the purchase and care of lots, etc. etc. Boston: James Munroe & Co. pp. 90.

This is a little book very neatly got up, and is ebellished with a beautiful map. Its character sufficiently described on the title-page.

The Edinburgh Review is obtainable at iley's *on the earliest day*, whence we duly *ceive it*. The July number before us has an ticle on "Shakspeare's Critics" that does not eak very highly of Mr Hudson's lectures. he sample passage selected is one of the most lited in Mr. Hudson's volumes, and would em a little maliciously chosen. "Transportion as it is," is a valuable article bearing on cial melioration and reform. A reviewer of acaulay, in the last article in the number, is mmendatory in the highest degree, and quite rns the edge of some of Mr. Wilson Croker's cent criticisms in the Quarterly Review.

Littell's Living Age, No. 274, has an arle from Mrs. S. C. Hall that will be most ceptable to all the lovers of that lady and of iss Edgeworth.

The Bibliotheca Sacra, for August, 1849, is the following articles: 1. General Introduction to Church History, by Professor Schaff, of ercersburg; 2. Cemeteries, by Rev. Dr. ichards, of Hanover, N. H.; 3. Claims of e Natural Sciences on the Christian ministry, Rev. I. I. Dana, South Adams, Mass.; 4. he Sanskrit Language, by W. D. Whitney, orthampton; 5. Spirituality of the Book of ob, by Professor Lewis; 6. Reinhard's Serons, by Professor Park; 7. Dependence of e Mental Powers upon the bodily organization, y Professor Chase; 8. Biblical Chronology; *Review of Tyler's Tacitus*, by Charles hort, M. A., Roxbury; *10. Recent English* Works on Logic and Metaphysics by Professor orter; 11. Miscellanies, Literary and Theological.

A fine specimen of elaborate biblical and lassical scholarship. The *Bibliotheca* is gentally enriched also with a profound philosophical, or ecclesiastical, or doctrinal essay, or eloquent lecture, as in the present number.

The Monthly Religious Magazine for August has a sermon from Rev. S. Judd of Augusta, and a letter from Mr. Allen at Washington, that will attract attention.

The Child's Friend is adorned with a beautiful vignette, and full of rich, suggestive matter, as usual.

Rev. S. G. Bulfinch's tract on the Roman Catholic Church, the last publication of the A. U. A., deserves an extended circulation because of the conciliatory and comprehensive manner in which it discusses this exceedingly interesting subject. Nothing could afford a greater contrast to the censorious and denunciatory tone in which Protestant and Catholic have generally met together in discussion. It can hardly fail to be oil cast upon the troubled deep.

☞ The Unitarian Church in Manchester, N. H., after having been closed a few weeks to undergo an enlargement for the accommodation of the Society, was to be opened anew on Sunday last.

Unitarian Preaching.—The following is the paragraph alluded to in our notice of Sir Charles Lyell's new work. He had been led to form an opinion of Unitarian preaching and religious views, quite different from what he afterwards found to be correct, and in this he has shared the experience of not a few.

"In the course of my two visits to the United States, I enjoyed opportunities of hearing sermons preached by many of the most eminent Unitarians—among them were Channing, Henry Ware, Dewey, Bellows, Putnam, and Gannet — and was much struck, not only with their good sense and erudition, but with the fervor of their eloquence. I had been given to understand that I should find a want of warmth in their discourses, that they were too cold and philosophical, and wanting in devotional feeling; but, on the contrary, there were many of them impressive, full of earnestness and zeal, as well as of original views and instruction. One of the chief characteristics was the rare allusion made to the Old Testament, or to controverted points of doctrine, or to the mysteries of the Christian religion, and the frequency with which they dwelt on the moral precepts and practical lessons of the Gospels, especially the preaching of Christ himself. Occasional exhortations to the faithful, cheerfully to endure obloquy for the sake of truth, and to pay no court to popularity, an undue craving for which was, they said, the bane of a democracy, convinced me how much the idea of their standing in a hostile position to a large numerical majority of the community was present to their minds. On some occasions, reference was naturally made to doctrinal points, particularly to the humanity of Christ, his kindred nature, and its distinctness from that of the eternal, omnipotent, and incorporeal Spirit which framed the universe; but chiefly on occasions when the orator was desirous of awakening in the hearts of his hearers emotions of tenderness, pity, gratitude, and love, by dwelling on the bodily sufferings of the Redeemer on the cross. More than once have I seen these appeals produce so deep a sensation, as to move a highly educated audience to tears; and I came away assured that they who imagine this form of Christianity to be essentially cold, lifeless, and incapable of reaching the heart, or of powerfully influencing the conduct of men, can never have enjoyed opportunities of listening to their most gifted preachers, or had a large personal intercourse with the members of the sect."

☞ Among the prepared items crowded on of our columns for a week or two past, is the following notice of one of the best of our good men, lately deceased. He was also for many years a member of the Unitarian church in Lexington, which he adorned by his christian virtues.

Elias Phinney. Elias Phinney, of Lexington, Mass., died on Tuesday evening last, at the age of 70 years. Mr. Phinney, at the time of his death was Clerk of the Supreme Court and Court of Common Pleas, in Middlesex County, to the duties of which office he was devoted with a faithful assiduity that became proverbial among the large circle of his acquaintance. He has for many years been distinguished in Massachusetts as a scientific and practical agriculturalist. His farm, situated in a remote part of Lexington, was an object of curiosity to travellers, scarcely less than the monument to the first martyrs of the Revolution. By his enterprise and skill, it had been converted from a hard, stoney, and sandy estate into a succession of blooming orchards, extensive meadows, and luxurious grainfields. He had devoted great attention to the improvement of domestic animals of every description and with remarkable success. His experiments in transforming peat swamps into fertile meadow-land by a judicious system of draining were eminently successful, and have contributed in no small degree to the advancement of agriculture in Massachusetts. Mr Phinney was a man of commanding personal appearance, of great physical vigor, and more than ordinary intelligence. His house, which was one of the relics of old times in the Bay State, was the scene of cordial and unlimited hospitality, and every week received over its modest threshold a number of distinguished guests from every part of the country, who never failed to bear away from their visit the most agreeable recollections of the urbanity and intelligence of their host, as well as of the agricultural enthusiasm which had called forth such beauty and luxuriance from naturally sterile fields. [N. Y. Tribune.

Ordination at Concord, N. H.—The following was the order of services at the ordination of Mr. Augustus Woodbury, as pastor of the Second Congregational Church and Society in Concord, N. H., Wednesday, August 1, 1849.

1. Anthem, The Lord is Great.—2. Prayer, by Rev. S. G. Bulfinch, of Nashville.—3. Reading of the Scriptures, by Rev. J. C. Smith, of Groton, Mass.—4. Original Hymn, by I. A. S. —5. Sermon, by Rev. A. P. Peabody, of Portsmouth.—6 Prayer of Ordination, by Rev. C. T. Thayer, of Beverly, Mass.—7. Chant, Ps. lxxxiv. 8-12.—8. Charge, by Rev. Calvin Lincoln, of Fitchburgh, Mass.—9. Right Hand of Fellowship, by Rev. F. P. Appleton, of Danvers, Mass.—10. Hymn, by Longfellow.—11. Address to the People, by Rev. M. G. Thomas, of New Bedford, Mass.—12.—Prayer, by Rev. A. A. Livermore, of Keene.—13. Anthem—O, pray for the peace of Jerusalem.—14. Benediction by the Pastor.

Our correspondent briefly adds—"The house was filled, the services were highly edifying and inspiring, and held us without great weariness three hours. A collation in the evening passed off nobly, an elegant entertainment being provided by the ladies of the parish, and speeches being made by several of the clergy and laity present."

The Sculpture at Horticultural Hall. We have made several visits to these noble works of art, which are exhibited for the benefit of Mr. Powers, and have been gratified at always finding visiters there before us, and others *who entered while we were present*. The Greek slave attracted many while it was alone on exhibition. Now that the Proserpine, (Goddess of Flowers,) and the Fisherman Boy, and General Jackson, are added, the effect of the whole is heightened. If one has an uncultured eye for beauty and grandeur, (for the hero of New Orleans is a grand old fellow, in the *bust* at least,) let him go and improve it. We know not who he can be that shall go away ungratified or unimproved.

Middlebury College. — The graduating class was very small—only seven. The Salutatory oration was delivered by a colored young man, named Freeman, belonging to Rutland—who also delivered an oration in English, and acquitted himself as well as any of his white classmates. Rev. James Meacham was inaugurated professor of rhetoric and English literature, and Hon. Horace Eaton, late Governor of the State, professor of chemistry and natural history.

The degree of D.D was conferred on Rev. Samuel C. Jackson, of Andover, now also assistant State Librarian, and clerk of the Secretary of Education. The degree of L.L.D. was conferred on Governor Coolidge, of Vermont, an alumnus of the College.

Union College Commencement.—One hundred and eleven students graduated at Union College on Wednesday of last week. The following is a list of the honorary degrees conferred by the Trustees: LLD.—Hon. Greene C. Bronson of Albany, Hon. John C. Spencer of Albany. D. D.—Rev. J. W. Blagden, Pastor of the Old South Church, Boston; Rev. Alfred E. Campbell, Pastor of the Spring street Church, New York; Rev. David Murdock, Pastor of the Reformed Dutch Church, Catskill.

Taylor Lewis, LLD., the distinguished Professor of Greek in the New York University, has just been appointed to a similar post in Union College.

Addresses were delivered by Rev. E L Magoon before the Theo. Society; by James F. Brady Esq. of N. Y., before the Senior Class; by Taylor Lewis Esq., before the Phi Beta Kappa; and before the United Literary Societies by Rev. Dr. Eaton of Madison University; also a poem by W. H. Burleigh of Hartford, Ct. The attendance from abroad was small.

☞ The services of Fast Day among our Unitarian churches in the city and neighborhood, were well attended—very much better than are our Sunday *afternoon* services.

☞ Rev. Mr. Tenney, formerly of Kennebunk, has been invited to the pastoral charge of the Unitarian church in Northfield.

☞ On Thursday, at the Catholic church in Purchase street, the Rev. Caleb Stetson presented himself for the pledge, and received it with all the solemn ceremonies employed in the case of Catholics, at his own request. He said to Father Mathew that he could see no impropriety in any person professing to be a christian recognizing the significance of the sign of the cross as the emblem of man's redemption."—Boston Post.

☞ We are requested by our friend, the Children's Missionary, to correct a passage in a communication in the Christian Register of July 28th, headed "How much one word may do," in which he is incidentally mentioned as the Rev. Mr. Barry.

Correction.—In the list of the S. S. Associate Agents, the address of Rev. F. T. Gray should be *Boston*, instead of "Savin Hill, Dorchester."

Sunday School Gazette.—At the semi-annual meeting of the Sabbath School Association at Wilton, N. H., on Tuesday, July 31, the following resolution was passed without a dissenting voice:

"Resolved, that the Sabbath School Association in connection with the Cheshire Pastoral Association highly approve of the plan of the 'Sunday School Gazette," to be published at Worcester, Mass, under the editorial care of Messrs. Gilbert, Hale & Tolman, and that they will make earnest efforts in their several societies and schools to extend the circulation of this paper for children into every family."

We hope other Associations will follow this example. The first number has been issued, and though not on so good paper as will be used, is a very favorable specimen in matter and illustration. We hope our friends will not be sparing of their wood cut engravings, to illustrate the scenery of Palestine, and ancient manners and customs.

Deaths of Clergymen by Cholera. We learn by the Cincinnati papers that two of the Catholic clergy in that city have fallen victims to the prevailing sickness: Rev. A. Maesseele, S. J., and the Rev. G. A. Piusch, are the two whose deaths are announced. The former died on the 11th ult., the latter on the 12th.

The Rev. Whiting Griswold, late Rector of St. John's Church in St. Louis, died of cholera in that city on the 24th ult.

Rev. Thomas Caspar and Rev. Mr. Ward, of the Methodist church, died of cholera at Sandusky, one on Monday and the other on Tuesday of last week.

The Second Church, in Hanover street, Boston, (late Rev. Mr. Robbin's) has been secured by the two Methodist societies of Bennett and Richmond streets, for $40,000, who will hereafter worship together.

Colored Schools—Exclusive Schools.—The colored citizens of Boston held a large meeting at the Belknap street church, Monday evening last, and pledged themselves never again to send one of their offspring to the Smith School, as long as it remains an exclusive school. The vote stood 92 in the affirmative, and 5 in the negative.

Cholera in Boston. Twenty deaths of cholera have been reported at the City Registrar's office for the past twenty-four hours, of whom 16 were foreigners and four Americans.

The deaths at the Cholera Hospital (included in the above) were seven. The number of inmates at noon to-day 16. [Trav. Wednesday afternoon.

The Journal says, nearly all of these cases occurred in the streets and alleys wherein the disease appears to have been most prevalent for a few days past. At least three-fourths of the victims thus far, have been foreigners.

Foreign News.—The Boston morning papers of Thursday contain the telegraph of the news by the America at Halifax, which will reach her port at New York city, Thursday P. M.

England. The mortality by the cholera increases at an alarming rate—678 deaths in London reported the week previous to July 28—and yet not more than half the cases given. The potato crop continues to look most encouraging—some appearances of rot disappearing since recent refreshing rains.

A very large and enthusiastic meeting has been holden in London, at the London Tavern, to express public sympathy with the efforts being made by the Hungarians for the achievement of their independence, and to urge upon the English ministry of the crown the recognition of the de facto government. It is mentioned as a significant fact that a Quaker moved the first resolution, which would go to prove that the wrongs of Hungary are appreciated extensively when they overcome, in a member of the peace society, something like an abhorrence of war. The meeting was however rather uproarious.

France. Fresh troops are ordered to Rome. The legitimists it is said will recede from the ranks of the Bonapartists and Orleanists, and form a separate party.

Rome. Forced tranquillity prevails at Rome. All public acts are rendered in the name of the Pope, who remains still at Gaeta.

The American consul at Rome had not resumed his functions since the outrage committed upon his flag and family by the French soldiers. The consul, after strongly protesting against the indignity, withdrew.

Garibaldi was at Orvieta on the 17th, and levied a tribute of £2,000 on the inhabitants, after which he took up a position in the neighborhood of Fiesole. The people were collecting in different parts of the country and forming bands of armed men with the desire of joining Garibaldi.

Austria and Hungary.—It is certain that up to the hour of the very latest intelligence from the seat of war there are only reasons for entertaining the greatest confidence in the strength and glory of the Hungarians who, under the enthusiasm created by Kossuth, are routing in all directions the formidable armaments of two stupendous despotisms. It is admitted on all hands, that the Ban of Croatia, Jellachich, has been completely defeated by the Magyars under Bem. It appears that Bem crossed the Fransi canal at the head of 50,000 men, took the entrenchments of the Croats by storm, and after a series of combats, which lasted four days, compelled the imperialists to raise the siege of Peterwardein and to evacuate the Backsa.

☞ AMERICAN INSTITUTE OF INSTRUCTION.—The Twentieth Annual Meeting of the American Institute of Instruction will be held at Montpelier, Vt., on 14th, 15th, and 16th of August.

A Course of Lectures will be given, and it is customary to make topics treated in them subjects of discussion, in which all present are invited to participate.

Written communications on appropriate topics, from Ladies or others who may prefer that mode of expressing their thoughts, will be received and read.

The meetings of the Institute are open to the public, and all are invited to attend.

PROGRAMME OF LECTURES.

TUESDAY.

At X.—Opening of the Institute, and remarks by the President.

At XI.—Introductory Address by Bishop Hopkins, on "*The Defect of the Principle of Religious Authority in Modern Education.*"

At III.—Prof. W. G. T. Shed, of Burlington College, on "*The Relative Position and Influence of Collegiate Education in a Complete System of State Education.*"

At V, or VII.—President Labaree, of Middlebury College, on "*The Education demanded by the peculiar character of our Civil Institutions.*"

WEDNESDAY.

At IX.—Roger S. Howard, of Thetford, Vt. on "*Earnestness.*"

At XI.—William C. Goldthwaite, of Westfield, Mass., on "*Practical Education.*"

At III.—Thomas H. Palmer, of Pittsford, Vt. on "*Essentials of Education.*"

At V.—William O. Ayres, of Boston on "*The Claims of Natural History as a branch of Common School Education.*"

At VII.—Rev. L. Whiting, of Lawrence, Mass., on "*Mastership in School.*"

THURSDAY.

At IX.—Rev. Dr. Sears, of Newton, Mass., on "*The Uses of the Imagination in Schools and Real Life.*"

III.—Prof E. D. Sanborn, of Dartmouth College, on "*Education the Condition of National Greatness.*"

At VI, or VII.—Rev. Charles Brooks, of Boston, on "*The Duties of Legislatures in relation to Schools.*"

Members can obtain Railroad tickets at one half the regular price, via Fitchburg Railroad, on application to *Mr. Tickner*, corner of Washington and School sts.

By order of the Committee of Arrangements,
JOHN D. PHILBRICK, Rec. Sec.
Boston, August 11.

☞ NOTICE.—The next meeting of the Maine Ministerial Association, will be at Belfast, on Wednesday, August 15th.
J. F. G. NICHOLS, Scribe.

☞ THE FRANKLIN EVANGELICAL ASSOCIATION will meet at the house of the subscriber in Deerfield, on Monday, Aug 13th, at 4 o'clock P. M.
JOHN F. MOORS, Scribe.
Deerfield, July 20th, 1849.

☞ The meeting of the WORCESTER ASSOCIATION for the present month will be held at the house of the Scribe, in Sterling, on Tuesday, the 14th inst. at 2 o'clock, P. M.
T. PRENTISS ALLEN, Scribe.

☞ The BOSTON ASSOCIATION will meet at the house of Rev. Nathaniel Hall in Dorchester, on Monday P. M. next, Aug. 13th.
S. B. CRUFT, Scribe.
Aug. 11, 1849.

MARRIAGES.

In this city, on Wednesday evening, 1st inst, by Rev. J. T. Sargent, Mr. Charles H. Clark to Miss Olive M. Lunt.

At Beverly, by Rev. Mr. Thayer, Mr. Samuel T. Lamb, of Boston, to Miss Elizabeth, daughter of Mr. Israel Whitney.

In Lowell, July 30th, by Rev. Mr. Miles, Mr. John P. Roberts, of Boston, to Miss Helen C. Shed, of Lowell.

In Salem, Aug. 2, by Rev. Mr. Stone, Mr. John A. Hay to Miss Caroline Augusta, daughter of Mr. Daniel Lord.

At the Falls of Niagara, July 30th, William H. Wells, Esq., Principal of the Putnam Free School, Newburyport, to Miss L. Sophronia Graves, of St. Louis, Missouri.

DEATHS.

In this city, 3d inst, Amelia Bigelow Denton, aged two years 6 months, youngest child of Wm. W. Denton, printer.

July 31, Mr. James P. Haliburton, aged 25 years, son of the late Andrew Haliburton, Esq.

In Worcester, July 30, Mrs. Jane L. Read, wife of E. H. Bellows Jr., aged 26 years.

In Burlington, Vt., July 27th, John Stetson Esq. 45 years.

In Rochester, Mass, Rev. Oliver Cobb, D.D. 80. He was ordained over the first Congregational Church in Rochester in 1799, and continued in active service 43 years.

In Cambridge, Mr. Wm. Manning, 84, the oldest printer in the State, having been a member of the old firm of Manning & Loring, in Spring Lane, Boston, afterwards Messenger to the Governor and Council.

In Paris, France, Rev. Thomas Warner, formerly Chaplain at West Point Academy.

In Hampton, July 29, Hon Edmund S. Toppan, aged 72 years.

In Salem Aug. 2, of scarlet fever, Laura Poor, eldest daughter of Rev. T. T. Stone, aged 13 years.

EDINBURG, ECLECTIC, &C.

THIS day published, the American reprint of the Edinburg Review for July.

The Eclectic Magazine for August with a fine head of Wordsworth.

The New Englander for August, $3 a year.

CROSBY & NICHOLS, 111 Washington st, Periodical Agents. aug 11

NEWTON YOUNG LADIES' INSTITUTE.

THE Fall Term of fourteen weeks, will commence on Wednesday, the 12th of Sept. next.

Applications for admission may be made in writing or otherwise, to the Principal at Newton Centre.

Circulars containing particular information respecting the Institute will be sent to any order.

LITTELL'S LIVING AGE, NO. 274—12½ cents.

Contents:—

1. Chess—Quarterly Review.
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3. History of a Household, (concluded,)—Sharpe's Magazine.
4. A Chapter on Balloons—Frazer's Magazine.
5. Edgeworthstown—Art Journal.
6. Obituary—Lady Blessington, Madame Catalini, Sir Benjamin D'Urban, Sir Chas. R. Vaughn, M. Kalkbrenner, Wm. Rae Wilson, Wm. B. Tappan, —Tait's Magazine, &c.
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CONTAINING Exercises, original and selected in prose, poetry, and dialogue, for declamation and recitation; and an elocutionary analysis, exhibiting a clear explanation of principles, with rules for each element of oral expression, practically illustrated in a systematic course of lessons. By Henry B. Maglathlin, A. M.; handsomely printed and bound. pp. 324.

☞ Since the first edition of the above works was issued, a few weeks ago, they have met with a very favorable reception, and one or both have been adopted as text books by School Committees or teachers in Roxbury, Cambridge, Charlestown, and in several other important places in New England; also in New York "State Normal School," Albany.

From Rev. Thomas Hill, A. M., member of the School Committee, Waltham, Mass.

As I looked over the 'Practical Elocutionist' of Mr. Maglathlin, I found my old Whatelian prejudices against rules for utterance vanish. The practical, intelligible, and valuable nature of the rules in this little book makes it the only thing I have ever seen which I thought would help either teacher or scholar in our common schools in learning to read well.

From Thomas Sherwin, A. M., Principal of the English High School, Boston.

Mr. H. B. Maglathlin.—Dear Sir,—I have examined your "Practical Elocutionist," and "National Speaker," and am happy to say that I think they will prove valuable auxilliaries in teaching the important but too much neglected art of elocution. I commend these works to the favorable regard of teachers and of the public.

From Franklin Crosby, A. M., Principal of the High School, South Reading, Mass.

The arrangements and selections of "The National Speaker" are such as to commend it to all who are interested in elocution as a branch of school studies.

An "Elocutionary Analysis" is certainly a new feature in an American compilation. In my opinion, the selections are admirably adapted to insure that variety so necessary in a work of this nature. While a few of the most legible of the ancient landmarks are allowed to remain, I am glad to see that a desire for a change imparts to this book that freshness of matter so essential to success.

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aug4. eop3wis

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References. Mr. Geo. B. Emerson, Wm. H. Knight, Esq., Wm. H. Foster, Esq., (Cashier Grocers' Bank) Boston; Rev. A. R. Baker, Medford;—Rev. H. F. Edes, Woburn; Mr. J. W. Brown, Framingham. RUFUS F. BREWER.
Framingham, May 26, 1849. 3tis7os

NEW TREATMENT OF BRONCHITIS.

DR. J. K. PALMER, continues with great success, the new treatment of Bronchitis and other affections of the Throat and Lungs, recently introduced by Sir Charles Scudamore of England, and employed with so much success in the practice of that celebrated Physician.

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THE SUBSCRIBER proposes to open a School which shall unite the advantages of a Teacher's Institute with those of a Normal School at Concord, Mass., on the 15th of August.

Besides Practical Instruction in the Art of Teaching, Lectures, Lessons in French, the Use of Educational Books and Journals, &c., &c., will be furnished, and the entire tuition fee will be *ten dollars*, for a term of *twelve weeks*.

Any teacher or person intending to teach, of good character, will be admitted, without any obligation to teach in this state, or to attend more than one term. For further particulars please apply to
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THE CHEAP RELIGIOUS LIBRARY.

IN order to meet a demand which is said to exist among us for cheap editions of religious books, the subscribers propose publishing a series to be called *The Cheap Religious Library*. This Library will comprise volumes of Sermons, books Devotional, and Consolatory, volumes of Sacred Poetry, and Biography.

The limited sale of Unitarian publications being said by some to be solely owing to their high price, we intend to test the truth of this statement by selling the volumes of this Series at a rate so low as to form a new era in the publication of books of this class.

The first volume is now in course of preparation for the press. Each work will be neatly, strongly, and uniformly bound. CROSBY & NICHOLS.
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MARTINEAU'S DISCOURSES.

ENDEAVORS after the Christian Life, (second series) by Rev. James Martineau, 12mo.

"One of the most interesting, attractive, and most valuable series of essays which the literature of Christianity has received from priest or layman for many a year."—London Citizen.

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A NEW PEACE DOCUMENT.

THE Soldier's Progress, pourtrayed in six tableaux, exhibiting some of the horrors of War, with a few words on Peace and war by Elihu Burritt, London. This day rec'd by CROSBY & NICHOLS.
July 28. 111 Washington st.

PEOPLE'S JOURNAL FOR JULY.

PEOPLE'S and Howitt's Journals for July, illustrated with 21 engravings. $2,50 a year.
CROSBY & NICHOLS, 111 Washington st.
July 28.

THE STARS AND THE EARTH.

CROSBY & NICHOLS have in press, and will publish immediately, The Stars and the Earth, or Thoughts upon Space, Time, and Eternity, from the 3d London edition. 111 Washington st. July 28.

THE MARRIAGE OFFERING ILLUSTRATED.

CROSBY & NICHOLS publish this day a new edition of Mr. Livermore's Marriage Offering, illustrated with a beautifully engraved title page, and also with an engraving representing the "Golden Wedding" in the "Neighbors," designed by Billings, and engraved on steel by Andrew.

The publishers have confidence in recommending this book as the most appropriate, as well as one of the most elegant books for a wedding gift that has been offered at any time. 111 Washington st. July 21.

SUNDAY SCHOOL GAZETTE.

A. HUTCHINSON & CO., Worcester Mass. will publish on the 28th inst. the first number of the *Sunday School Gazette*, a Journal intended for the children of our Sunday Schools.

This Journal is undertaken under the direction of the Worcester County Sabbath School Society. At its annual meeting, June 26, at Dr. Allen's church in Northborough, that Society voted to establish such a newspaper for children, and directed its Publishing Committee to begin its publication.

This Committee consists of Rev. W. Gilbert of Harvard; Rev. E. E. Hale and Albert Tolman Esq., of Worcester. The Committee and the publishers, hope to establish a child's paper which shall be attractive and profitable to the children, and an assistance in the efforts of parents and teachers. Their plans will be fully stated in the first number.

The annual volume will consist of twenty-five numbers. The subscription, when copies are sent in parcels to Sunday Schools, will be twenty-five cents a year.

Ministers, superintendents, teachers and others interested are invited to send for specimen numbers to A. HUTCHINSON & CO., Worcester, Mass.
July 21. 3t

LONDON ENCYCLOPŒDIA, or Universal Dictionary of Science, Art, Literature, and Practical Mechanics, comprising a popular view of the present state of Knowledge, illustrated by a large number of engravings, complete in 22 vols, 8vo, London. One copy for sale very low, by CROSBY & NICHOLS, 111 Washington st.

NEW BOOKS.

JAMES MUNROE & CO. have recently published the following: Friends in Council, a Series of Readings and Discourses Thereon. One volume, 16 mo., price 75cts. Consolation for the Afflicted, edited by Rev. P. H. Greenleaf, 16 mo., 62cts. A Week on the Concord and Merrimack Rivers, 12 mo., $1,25. Bowen's New Guide to Boston and Vicinity, with Maps, 18 mo, 25cts. A Trap to Catch a Sunbeam, by Miss Plauche, 18 mo., 25cts. Stranger's Guide Book to Mount Auburn Cemetery, 18 mo., 25cts. The Artist's Married Life, by Albert Durer, 16 mo., 75cts. China, and the Chinese Empire, by Osmond Tiffany, Jr. Esq. 12 mo., in prep.

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WILL find at store of JAMES MUNROE & CO. The Stranger's Guide Book, or Notes on Mount Auburn Cemetery, edited by an officer of the Corporation; together with a full catalogue, for the use of Proprietors; with instructions as to the purchase and care of Lots, etc., etc. Also vol. 18 mo., with map, price 25cts—No. 134 Washington, opposite School st.
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6 bbls Alexa. do,	8 crates Gallipots, various,
10 " Flor. Sulphur,	3000 lbs Arrow Root,
6 " cases Cassia Buds,	50 boxes Castile Soap,
20 " Rhubarb Root,	50 kegs sup. carb. Soda,
10 bbls Refd Camphor,	100 lbs Eng. Iodine,
25 boxes Bay Waters,	50 lbs " Hyd potas.,
5 bales Sponges,	20 gro. Indian Veg. Pills,
1000 lbs Slippery Elm Bark,	20 " Brandreth's do.,
25 lbs Glauber's Salts,	10,000 lbs Lozenges, various
20 " Epsom do,	300 oz Sulphate Quinine,
10 cases Liquorice paste,	100 boxes Gum Arabic Drops
20 bales Corks, various,	10 cases Magnesia,

together with a general assortment of Drugs, Medicines, Chemicals, Perfumery, &c., for sale cheap, for cash or credit, by the subscribers.

*** We are giving particular attention to the preparation of pure and select powders of the various medicinal drugs, which we intend to keep ready for sale, in *bulk*, so that customers may be served with any quantity desired, *without expense of bottles or other packages.*

☞ Druggists and Country Merchants will do well to give us a call before making up their orders.
BREWER, STEVENS & CUSHING,
Wholesale Druggists,
No. 90 and 92 Washington st.
april28 epis2m

MOREY'S
COLD SALT WATER BATHS,
FOR LADIES AND GENTLEMEN,
Western Avenue, (Mill Dam,) Rear of The *New Brick Block.*

THIS celebrated Establishment having undergone thorough repairs, is opened for the season. The *Cold Shower* and *Swimming BATH*, has been removed some two or three hundred feet further into deeper water, which at all times is pure and abundant. The Ladies' Baths are entirely removed from those of the Gentlemen, and are provided with Female Attendants. *Invalids* and *Children* will receive particular attention.

Terms.—Season Tickets.—$4,00, or 12 Tickets for $1, single ones, 10 cents each.

Swimming taught by a competent professor.

Additional rooms have been added, with Fleeting Shower Baths, put up in the most approved style. Also, new Dressing Rooms, which will at all times be found perfectly dry and convenient.

The proprietor would call attention to the fact, that though his establishment has been very much improved the prices have been somewhat reduced.

The Ladies and Gentlemen of Boston are respectfully invited to call.

Open from sunrise to 10 o'clock, P. M.
july7 tf TRUMAN MOREY.

DRS. ROGERS & CARTEE,
SURGEON DENTISTS,
OFFICES NOS. 68 AND 85 MAIN STREET,
CHARLESTOWN.

DR. Z. ROGERS respectfully announces, that in consequence of the continued increase of his business, he has formed a connexion with C. SOULE CARTEE, M. D. a gentleman long and favorably known in our community, whose previous knowledge of Dentistry, mechanical skill, and Medical education, render him an efficient acquisition to the profession of this city.

Having fitted up our Offices and Laboratory with convenient Instruments and Apparatus, we are now ready to perform all operations in the various departments of Dental Art and Science: such as—

The Preservation of the natural teeth, if possible, by filling, cleansing, &c.;—

Their extraction, (without pain, if desired,) when past recovery;—

The insertion of artificial mineral teeth, singly, in partial, or in whole sets, on gold plate, after the most approved methods;—

The management of dentition in children;—together with

The treatment of diseases, mal-formations, and injuries of the mouth.

The materials we use are of the first quality; and we intend the mechanical execution of our work shall equal the best in the country.

As we manufacture the INCORRUPTIBLE MINERAL TEETH, we are enabled to suit each particular case with great certainty.

We confidently assure our patients, that they shall receive at our hands, the advantages of the latest improvements in Mechanical and Surgical Dentistry, as we shall use all honorable means to avail ourselves of them.

Our friends will please bear us in remembrance.
july7

JEWETT & PRESCOTT'S
SPECIAL
SALE OF STOCK,
In Milk Street,
WITHOUT REGARD TO
Wholesale Prices," "Auction Prices,"
OR THE
"COST OF IMPORTATION."

COMPETITION MUST BE MET, by a reasonable reduction in prices, if possible, but SUCCESSFULLY, *at any rate.* We have accordingly

MARKED DOWN THE PRICES
OF OUR ENTIRE STOCK OF
Shawls, Dress Silks,
MANTILLAS,
VISITES, SACKS,

and all other Goods, now in store, and will sell the same with special reference to the *wishes and expectations* of purchasers, as regards the PRICES. This sale will include

Large Wholesale
AND A
LARGE RETAIL STOCK,
THROWN INTO
One Grand Assortment,

giving the Ladies a selection from the LARGEST and MOST PERFECT VARIETY of Shawls, Silk Goods, &c., ever witnessed in Boston. It must be remembered that this is a sale

—OF—

NEW GOODS EXCLUSIVELY,

including such articles as CRAPE SHAWLS, PALM LEAF Small Figured SHAWLS; the latest styles of VISITES, SACKS and MANTILLAS; CAMELEON SILKS, in the choicest combination of colors; and other

Scarce Styles of Goods,

now in great demand, and of course not to be found in any of the old stocks.

The reputation for selling RICH GOODS at *extraordinary bargains*, was firmly established by our great annual sales of 1848 and '49, and it will be sustained on this occasion, AT ANY SACRIFICE.

JEWETT & PRESCOTT,
No. 2 Milk Street,
may26 5tis A few steps from Washington st.

PERIODICALS FOR JULY. Eclectic Magazine; Hunt's Merchants Magazine; North American Review; Knickerbocker; Biblical Repository;

POETRY.

THE POET'S MISSION.

Occasioned by hearing the Rev. * * * preach from Ecclesiastes 3d chap. 11th verse: "He hath made every thing beautiful, in his time."

God hath made all things beautiful, then blessed the human soul
With power to see and love the grace, that permeates the whole;
But round about the spirit-life the walls of sense are thrown,
And slumbering in the prison dark, its birthright is unknown.

But Poets, God's own high priesthood—in Nature's fane they stand
Holding the golden keys of life within a gifted hand,
And they unlock the doors of care, that shutteth from our gaze
The world of beauty and of grace God everywhere displays.

They speak the magic sesame, and the cavernèd sou walks forth
Rejoicing in the wakened life—unconscious from its birth—
And sees new beauties undiscerned, and Love unfelt before,
And feels new powers within her born, to worship and adore.

Thank God! my Soul! for Poets, who have taught thine eyes to see
His works in all their beauty and their glorious harmony!
From him of old, whose harp rung sweet, o'er Salem's holy height—
To him who lists devoutly to the "Voices of the Night."

God hath made all things beautiful, and lovely in his time!
From the low valley with its brook—to mountain tops sublime,
From tiny flowers that smile on earth to radiant stars above—
God hath made all things beautiful—and gave us hearts to Love. E. A. W.

July 12th, 1849.

MISCELLANEOUS.

INFLUENCE OF THE IMAGINATION ON THE BODY.

The influence of imagination upon the physical powers is well known. It has often been known to cause disease, and sometimes to furnish the most effective remedy. The story of the experiment tried upon the Scotch teamster, by the students of the Aberdeen University, is doubtless familiar to our readers. By a preconcerted arrangement, one met him at some distance from the city, and with an appearance of anxiety, inquired after his health. Jamie replid that he was never better in his life. "I am glad to hear it," said the student, "I thought you looked very pale, your eyes are sunken, as if you were quite ill." "Well," replied the poor fellow, "I don't know but I do feel a queer sort of pain about my head." Proceeding further, he fell in with another student, who exclaimed, "Why, Jamie, what is the matter! Have you been sick?" "No," replied the Scotchman, feeling really alarmed; "but I am afraid I shall be. My head aches terribly, and I feel a sad weight here," laying his hand on his chest. "My good fellow," added the student, "I would advise you to take care of yourself; you look as if you were not long for this world." The victim of the experiment groaned, and went on his way, and by the time he met the third student, he was really ill, and in answer to the urgent inquiries after his health, he stated that he was very ill indeed, and begged him to help him into his wagon, and assist him into the city, as he wished to have a doctor, and send for his family, for he felt he was not long for this world!

We have witnessed many cases, in different parts of the world, of yellow fever, and we never knew a case where, whatever might be the violence of the attack, the patient did not recover, provided his spirits were buoyant, and he looked confidently forward to such a result. And, on the other hand, we have seldom or never known a person to overcome the disease, if his fortitude left him at the earliest symptoms of the fever, and he predicted, as is too often the case, that he should die. Hope is with some a more powerful curative remedy, than the nostrums which are enumerated in the most voluminous pharmacopœdia. Many instances might be quoted to show the intimate connection between the mind and the body, and the exercise of that mysterious power which is known under the unmeaning term of "sympathy," some of which are curious enough, and will doubtless be new to many of our readers.

Some years ago, the people in a manufactory at Preston, Lancashire, England, were very much alarmed by an uncommon distemper breaking out suddenly among the women and girls employed in the spinning department, and spreading with great rapidity. A healty young woman dropped down suddenly in a convulsive fit, and remained in that situation for nearly thirty-six hours, with only a few slight intervals of about ten minutes each. After this time the convulsions returned for several days in fits of a quarter of an hour, and four hours' continuance, but with much longer intervals. Two days afterwards another person who had worked with this woman was also affected in the same manner; upon the following day eight more; the next day six; and the next day four. The patients had little or no warning of the approach of the fits, but fell down speechless, and remained perfectly delirious during their continuance, with the body bent backwards, and so powerfully convulsed that five or six people were scarcely sufficient to prevent a young girl from biting or tearing herself, or dashing her head against the wall or floor. In a few days, the terrors of these people, and all around them were increased to the highest pitch, by the spreading of the complaint, and still more by the inefficacy of all the means tried for their recovery, and the dreadful idea that the disease was the plague, or some similar infection introduced by the cotton.

A physician of the place being consulted, declared that the disease was entirely nervous; and upon carful investigation ascertained that the person first affected, had been thrown into that situation by the wanton application of a living mouse to her cheek; an animal which excited in her a kind of horror; and that the rest, who were chiefly young women, had been afflicted merely by a kind of *sympathetic* epidemic. The application of electricity, of soothing medicines, but, above all, the separation of the patients, and the quelling of their apprehensions by assurances of a speedy recovery, soon put a stop to the progress of the disorder, and effected a cure insomuch, that in a few weeks, they all went to work again, and had no return of the complaint.

The celebrated Dr. Darwin, in speaking of this species of disease, calls it an *irritative imitation*, of which we are almost unconscious, and to which we are drawn mechanically. The act of yawning is propagated from one person through a whole company. The acts of squinting and stammering are propagated by associations with those who have these habits. Baglivi mentions a young man, who, looking at a young person in an epileptic fit, was himself taken with one. Dr. Whytt says, that in the Royal Infirmary, hysteric fits spread from one woman among the rest. Dr. Boerhaave says, that at Haarlem, a person under an impression of terror, fell into a convulsive disease, which returned in regular paroxysms. A third and fourth were taken in the same way. In short, almost all the girls and boys in the charity-house were taken with these convulsions. When one was seized, the rest followed in convulsions. All other remedies having failed, the doctor informed them that there was no other cure, but *burning them in the arm to the bone*, as soon as they were taken; and hot irons were accordingly prepared. He was thus enabled, by this stronger mental impression, to resist the influence of the morbid propensity. The fits ceased.

It is also recorded that a similar disease spread in a certain neighborhood in the Island of Anglesea. The disorder began with pain in the head, preceded by violent twitchings in the upper extremities, causing the shoulders almost to meet by the exertion. A cure was effected here, and the spread of the disease stopped, by prohibiting all intercourse with those effected. "I warned them," says Dr. Haygarth, "that if this caution was not observed, the epidemic might spread through the whole land."

This is the same Dr. Haygarth, who produced very important changes in the bodily functions of several individuals who were, as they supposed, brought under the agency of Perkins's tractors, but, in reality, *merely acted upon by pieces of rotton wood, or rusty iron;* under this supposition, however, several chronic maladies, which had refused to yield to medicine, were materially mitigated, and at least temporarily cured!

It is also related that in 1774, in the parish of Unst, a shocking distemper prevailed among the young women. It began with a palpitation of the heart, then swooning fits followed, and they would be motionless for upwards of an hour—When any violent passion seized them, or on a sudden surprise, they would fall down, toss their arms about, and twist their bodies into very odd shapes, crying out most dismally. They were commonly seized at church, and when one was seized others would follow. On sacramental occasions, fifty or sixty were carried out into the church-yard, where they struggled and screamed for five or ten minutes, and then rose up without any recollection of what happened to them. A cure was effected by the rudeness of a church officer, who, provoked at the increase of his labors in taking care of those who were under this species of illness, threw one into a ditch of water. The fear of being served in the same manner prevented any other swoonings!

From this principle of imitation, crimes of a certain character are sometimes rife at one period, and we hear in one year accounts of *mobs* and *riots* in different parts of the country—in another year of *murders*—in another of *incendiaries*, &c. At some periods *suicides* seem to prevail, and become an epidemic. Indeed, we read that in the early stage of the Roman Commonwealth, this strange propensity to self destruction prevailed among the woman to such an extent as to excite the greatest alarm, and after various modes had been in vain adopted to prevent the unnatural crime, it was ordered that the body of every person who had committed suicide should be entirely stripped of its clothing, and exposed naked in the public squares. This plan proved effectual. The modesty of the Roman women was so great, that it overcame their strange propensity to commit suicide. It was upon this principle, that a law was formerly enacted in England, that a suicide should be buried naked in a cross-road, and a stake driven through the body. This law, which was regarded as barbarous and brutal, was inoperative, for the inquests generally returned verdicts of insanity, and the provision was carried into effect only when the criminals were paupers, or altogether friendless and unknown. We believe that this law is now repealed.

From this desire to imitate, this sympathetic feeling, often arises the intrepidity of armies in battle; and here we may look for the cause of the panic fear, which, at another time, will prevail and freeze the energies of a mighty host. Here also we may find the key to many of the strange and mysterious doings in the days of witchcraft, which sadly perplexed many able and learned philosophers and divines, and which were ascribed to the agency of the devil; and in this principle of imitation, of imagination, of credulity, we may look for the solution of many of the wonders which are ascribed to the powers of animal magnetism, and which are related on the authority of credible witnesses.

A MODEL WOMAN.

In his sketch of an agricultural tour in England, Mr. Coleman gives the following portraiture of a lady of rank, whose hospitalities he shared.

"I had no sooner entered the house, where my visit had been expected, than I was met with an unaffected cordiality, which at once made me at home. In the midst of gilded halls, and a host of liveried servants, of dazzling lamps and glittering mirrors, redoubling the highest triumphs of art, and all the elegances and refinement of luxury; in the midst of titles, and dignitaries, and ranks allied to regal grandeur, there was one object which transcended and eclipsed them all, and showed how much the nobility of character surpassed the nobility of rank; the beauty of refined and simple manners, all the adornments of art; the scintillations of the soul beaming from the eyes, the purest gems that ever glittered in a princely diadem. In person, in education, and improvement; in quickness of perception; in facility and elegance of expression; in accomplishments and taste; in a frankness and gentleness of manner, tempered by a modesty which courted confidence and inspired respect, and in a high moral tone and sentiment which, like a bright halo, seemed to encircle the whole person—I confess the fictions of poetry became substantial, and the *beau ideal* of my youthful imagination was realized.

In the morning I first met her at prayers—for, to the honor of England, there is scarcely a family among the hundreds whose hospitality I have shared, where the duties of the day are not preceded by family worship; and the master and servant, the parent and the child, the teacher and the taught, the friend and the stranger, come together to recognize and strengthen the sense of their common equality, in the presence of their common Father, and to acknowledge their equal dependence upon his care and mercy. She was then kind enough to tell me, after the morning's arrangements, she claimed me for the day. She first showed me her children, whom, like the Roman mother, she deemed her brightest jewels, and arranged their studies and occupations for the day. She then took me two or three miles on foot, to visit a sick neighbor; and while performing this act of kindness, left me to visit some of the cottages upon the estates, whose inmates I found loud in the praises of her kindness and benefactions. Our next excursion was to see some of the most aged trees in the park, the size of which was truly magnificent; and I sympathised in the veneration she expressed for them, which was like that with which one recalls the illustrious memory of a remote progenitor. Our next visit was to the green-houses and gardens; and she explained to me the mode adopted there of managing the most delicate plants and of cultivating, in the most economical and successful manner, the fruits of a warmer region. From the garden we proceeded to the cultivated fields, and she informed me of the system of husbandry pursued on the estate, the rotation of crops, the management and application of manures, the amount of seed sown, the ordinary yield and the appropriation of the produce, with a perspicuous detail of the expenses and results.

She explained to me the process of making the different kinds of cheese, and the general management of the milk, and the mode of feeding the stock; and then conducting me into the bailiff's house, she exhibited to me the farm journal, and the whole systematic model of keeping the accounts and making the returns, with which she seemed as familiar as if they were the account of her own wardrobe. This did not finish our grand tour; for, on my return, she admitted me into her boudoir, and showed me the secrets of her own admirable housewifery, in the exact accounts which she kept of every thing connected with the dairy, the market, the table, and the drawing-room, and the servants' hall. All this was done with a simplicity and frankness which an absence of all consciousness of any extraordinary merit in her own department, and which evidently sprang solely from a kind desire to gratify a curiosity on my part, which I hope, under such circumstances, was not unreasonable.

A short hour after this brought us into another relation; for the dinner bell summoned us, and this same lady was found presiding over a brilliant circle of the highest rank and fashion, with an ease, elegance, wit, intelligence, and good humor, with a kind attention to every one's wants and an unaffected concern for every one's comfort, which would lead one to suppose that this was her only and her peculiar sphere.—Now, I will not say how many mud-puddles we had waded through, and how many manured heaps we had crossed, and what places we had explored, and how every farming topic was discussed, but I will say that she pursued her object without any of that fastidiousness and affected delicacy, which pass with some persons for refinement, but which in many cases indicate a weak, if not a corrupt mind.

Now, I do not say that the lady to whom I have referred, was herself the manager of the farm; that rested entirely with her husband; but I have intended simply to show how gratifying to him must have been the lively interest and sympathy which she took in concerns which necessarily so much engaged his attention—and how the country would be divested of that dullness and *ennui* so often complained of as inseparable from it, when a cordial and practical interest is taken in the concerns which belong to rural life. I meant also to show—and this and many other examples which have come under my observation emphatically do show—that an interest in and familiarity with even the most humble occupations of agricultural life, are not inconsistent with the highest refinements of taste, the most improved cultivation of the mind, and elegance and dignity of manners unsurpassed in the highest circles of society."

LATIN AND LABOR.

JOHN ADAMS, the second President of the United States, used to relate the following anecdote:—

"When I was a boy I had to study the Latin grammar; but it was dull, and I hated it. My father was anxious to send me to college, and therefore I studied the grammar till I could bear it no longer; and going to my father, I told him I did not like study, and asked for some other employment. It was opposing his wishes, and he was quick in his answer. 'Well, John, if Latin grammar does not suit you, you may try ditching; perhaps that will: my meadow yonder needs a ditch, and you may put by Latin and try that.'

"This seemed a delightful change, and to the meadow I went. But I soon found ditching harder than Latin, and the first forenoon was the longest I ever experienced. That day I ate the bread of labor, and glad was I when night came on. That night I made some comparison between Latin grammar and ditching, but said not a word about it. I dug next forenoon, and wanted to return to Latin at dinner, but it was humiliating, and I could not do it. At night, toil conquered pride; and though it was one of the severest trials I ever had in my life, I told my father that, if he chose, I would go back to Latin grammar. He was glad of it; and if I have since gained any distinction, it has been owing to the two days' labor in that abominable ditch."

Boys may learn several important lessons from this story. It shows how little they oftentimes appreciate their privileges. Those who are kept at study frequently think it a hardship needlessly imposed on them. But they must do something; and if set to ditching, would they like that any better? The opportunity of pursuing a liberal course of study is what few enjoy; and they are ungrateful who drag themselves to it as to an intolerable task. You may also learn from this anecdote, how much better your parents are qualified to judge of these things than yourselves. If John Adams had continued his ditching instead of his Latin, his name would not probably have been known to us. But, in following the path marked out by his judicious parent, he rose to the highest honors which the country affords.

Anecdotes for Boys.

THE WIFE OF LIEUTENANT DALE.

"No one can read the narrative of Lieut. Lynch without admiring the character of the man. There is such a spirit of self-devotion about him; so little care for self, and so much for others; such a hatred of wrong and oppression; so much love and veneration for the right, that one is charmed with the many noble traits of character which one finds so modestly peeping out here and there through the pages of the book. There is only one thing to mar the pleasure and the pride with which this interesting narrative is closed, and that is the fate of poor DALE.

The reader follows the little party from its landing on the sea-shore to the sea of Galilee; thence down the Jordan into the Dead Sea; and returns with it again to its place of embarkation, with increasing delight. The figure of DALE grows into a prominent and familiar object with him. Each chapter has some fresh point of interest in it, something to heighten the delight, the pleasure, and the pride with which we read on till we come to the last chapter in the book; that chapter we read with sadness, and end with a sigh, that one so gifted and lovely in his life as was DALE, the lieutenant, could not be permitted to return to his native land with comrades and friends. Dale left a lovely young wife and two interesting little boys; their home was in Boston.—Travelling last summer for health and recreation, we put up one evening at an inn in Pennsylvania.—We had not been there long before we observed the arrival of three other travellers—two gentlemen and a lady. The latter had the gait and air of a grief-smitten woman, but her veil was drawn so closely as to hide her features. After their names were registered we saw that it was Mrs. Dale. She had then only seen a newspaper statement that her husband was dead, and was hastening to her children. She was an old friend, and spoke of her husband with a tearless eye; but it was evident that grief had sunk deep into her heart and was pressing heavily upon her.

One of the gentlemen told us that she had said to him on the 24th July: "I wish you to note this day; my spirits are so oppressed, my feelings are so unaccountably strange, that I am sure some great calamity awaits me—note it, that this is the 24th July." It was the day her husband died.

She returned to her friends in Boston inconsolable, and in a few short months her spirit also took its flight. With the rich inheritance of their father's good name only, her children were thus left orphans at an early age. But Lieut. LYNCH, in the noble generosity of his nature, has provided for their education by presenting them with the copyright of his interesting Narrative of the Dead Sea Expedition. All the proceeds of this work are for their benefit.

[M. F., in the National Intelligencer.

ITEMS.

SAN FRANCISCO. JAMES J. JARVIS, Esq, recently from California, makes the following statements to the Traveller:

At San Francisco, rents of the smallest lodging rooms were $100 to 350 per month; stores from 500 to $1000 per month. The rents of the Parker House amount to $142,000 per annum—one gambling room letting for $18,000 per annum; two others, small sized, say 12 by 18 feet, for $6000 each. The City Hotel rented for $16,000 per annum, is underlet for $45,000. A small room in it, about 25 feet square rents as a retail shop at $9000 per annum.

The average receipts of the French restaurant are $1 per minute. Mr. Jarvis informs us that his first dinner in San Francisco, ordered from a hotel, for two gentlemen, two ladies and four children, consisting only of meats and pastry, cost $90. Eggs $3 per dozen. Boat hire to go to steamer, 30 minute's pull, $8. Ordinary day labor, $6—varying from that to $20—mechanics in proportion.

Col. Fremont and lady had arrived, and left for a ranche below the Puebla de los Angelos, which he had purchased for $200,000. It is well stocked with cattle, some 10,000 head, and has good buildings on it. He will probably be a candidate for the Governorship.

Many shipments from the United States and Europe will prove a total loss, not paying expense of landing. Scow hire per day, taking but one load, is $150; men to discharge, $15. Sailors receive $100 to $200 per month; mates and captains from 300 to $600 per month.

Silver coin, less than dollars, is generally refused. Merchants will not take the trouble to count it. A drayman of one mercantile house receives a salary of $6000 per annum, and the house finds the dray and mules and feeds the animals. At this rate it is a source of profit to the house, as besides their own carting, the drayman received $1800 in month.

PRESENTATION TO MR. GARRISON. A large meeting of colored citizens, with some of their white friends was held at Washington Hall, Broomfield St., the object of which was to present to Wm. Lloyd Garrison a testimonial of their affection and esteem, and to extend to Wm. W. Brown the right hand of farewell, on his departure as a delegate of the American Peace Society, to the Congress of Nations, to be held in August. Mr. Wm. C. Nell was introduced to the audience and in a very appropriate speech tendered to Mr. Garrison, in behalf of the colored citizens of Boston, a beautiful silver pitcher on which was inscribed the following words:

"Our Country is the World,
Our Countrymen are all mankind."

Presented to WILLIAM LLOYD GARRISON, by the Colored Citizens of Boston, in grateful testimony of his undeviating devotion to the cause of Universal Emancipation.
July 16, 1849.

Mr. Garrison replied at some length, and with great eloquence, giving a condensed account of his labors in the Anti-Slavery Reform, and the obstacles overcome, and closing with the request that if ever he proved recreant to the Slave, and betrayed his interests, that they should take back their gift, for it would be no longer his. Mr. Thomas P. Smith, tendered to Mr. Brown the congratulations of his friends, with their earnest desire for a successful mission to the Old World, and a speedy return to his native land. Mr. Brown (who is a fugitive slave, and has never had an hour's schooling in his life,) responded in a manner that would have done credit to a man of finished education. After a few remarks from Wendell Phillips, and Robert Morris Jr., Esquires, and the passage of resolutions complimentary to Messrs. Garrison and Brown, the meeting broke up with enthusiastic cheers for George Thompson of England and the cause of Emancipation.

PUBLIC WORSHIP IN BALTIMORE.—A correspondent of the New York Observer, thus writes:—

There are beautiful churches here, some of them exhibiting the properties of an ambitious architecture, stained glass, pointed arches, tracery, ect. The multitude swarm, especially on Sabbath nights, to the free seats of the Methodist houses; the afternoon congregations of other denominations are thin and dispiriting.

This semi-attendance on Sabbath worship, is becoming too common in the towns and cities of the land. It is creeping on the churches, along with its cognate habit of sitting during prayer, that indolent piece of self-indulgence, which has got such possession of the New England churches. It has hitherto been kept out of the churches in this region.

ENGLISH CHURCH ESTABLISHMENT. We take from Mr. NOEL'S Church and State as follows:

"There are in this Establishment 5,230 curates with an average income of 81*l*. There are 4,882 livings, with incomes less than 200*l*, and 1,979 less than 300*l*. There are 3,443 livings varying in value from 300*l*. to 1000*l*. per annum. The bishops have a palace and 5000*l*. per annum. The archbishops of York and Canterbury have each 10,000*l*; also, the Bishop of London the same; and a few others from six to eight thousand.

LORDS AND COMMONS. Mr. Noel says the House of Lords is composed of the descendents of able statesmen, of brave generals, of clever lawyers, or of successful money-makers. The House of Commons, of the eldest sons of peers, of baronets and squires, of naval captains and colonels in the army, of lawyers, of aldermen, of bankers, of merchants and manufacturers, of stock-holders and railroad directors.

REV. E. L MAGOON.—The correspondent of the N. Y. Baptist Register says in relation to this gentleman:

The following Sabbath, Mr. Magoon preached for the Oliver St. Church, and subsequently signified his acceptance of their invitation to the pastorate, at least till next May. The Church, therefore, at their meeting on Tuesday evening of the week, passed suitable resolutions, and are expecting him to commence his labors with them the last of August, or 1st of September.

A. B. C. F. M. The place of the next annual meeting of the American Board of Commissioners for Foreign Missions, has been changed from Syracuse, N. Y. to Pittsfield, Mass. The 11th of September is the time fixed for the meeting.

NEW CHURCH. The Twelth Baptist Church (colored Society,) now worshipping in Belknap St., under the pastoral care of Rev. Mr. Grimes, having recently largely increased in numbers, have commenced building themselves a new meeting-house on a lot of land recently purchased by them in Southac St. Donations from the citizens of Boston towards completing the edifice, will be very gratefully received by the Rev. Mr. Grimes, agent of the church. His residence is No. 4 Grove St.

THE PEACE MOVEMENT. There are at present 1,132 petitions (signed by 204,205 persons) lying on the table of the House of Commons, praying the House to promote the formation between the British Government, and other Governments respectively, of such treaties of arbitration, as shall bind the parties to refer all international disputes that may arise to the decision of arbitrators.

THE SCOTTISH CHURCHES. The Church in Scotland is divided into five different denominations. The Established Church has 1000 congregations; the Free Church has 700; the United Presbyterians, 500; the Reformed Presbyterians, or Cameronians, 50; the United Original Seceders from the Presbyterians, 50.

WILLIAM E. CASH,
IMPORTER OF
CHINA, GLASS & CROCKERY WARE,
AND DEALER IN
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